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A
TABLE
OF THE
CONTENTS
OF THE
Third VOLUME.

A Problem reſolved by the Author of the Book entitled, *An Eſſay of* Analyſis *upon Chance-games.* Page 1.

A new Theſis concerning the nouriſhment of the *Foetus*. By M. *de Juſſieu*, *p.* 7.

A new Edition of *Epictetus*, publiſhed by *Hadrian Reland*, *p.* 12.

The Life of *Charlemagne* written by *Eginhartus*. A new Edition, *p.* 15.

A fifth Extract of the National Synods of the Reformed Churches of [illegible]rance, *p.* 20.

A Deſcription of the *Lacus Verbanus*, or *Lago Maggiore*, *p.* 25.

A new Edition of the Annals of *Bavaria* written by *John Adlzreitter*, and Father *Brunner*. With an Account of Mr. *Leibnitz*'s Preface prefixed to that Work, *p.* 25.
The Life of Pope *Gregory* VII. By Mr. *Dithmarus*, *p.* 27.
A Treatiſe concerning anonymous and pſeudonymous Books. By Mr. *Heuman*, *p.* 27.
Bibliotheque of Eccleſiaſtical Writers for the XVII. Century. By Dr. *Du Pin*, *p.* 29.
A ſixth Extract of the National Synods of the Reformed Churches of France, *p.* 37.
Memoirs concerning the Hiſtory of *Dauphine*. By Preſident *de Valbonnet*, *p.* 40.
An Eſſay upon the Goodneſs of God, the Free Will of Man, and the Origin of Evil. By Mr. *Leibnitz*, *p.* 43.
A ſeventh Extract of the National Synods of the Reformed Churches of France, *p.* 51.
Obſervations upon two antient Monuments in *Our Lady*'s Abbey at *Soiſſons*, *p.* 53.
A Commentary upon *Joſhua*, the *Judges*, and *Ruth*. By Father *Calmet*, *p.* 54.
A ſecond Extract of Mr. *Leibnitz*'s Eſſay upon the Goodneſs of God, the Free Will of Man, and the Origin of Evil, *p.* 57.
A Diſſertation containing ſeveral Remarks upon the Commentary of *Hierocles* on the Golden Verſes of *Pythagoras*, *p.* 67.
A Collection of the miſcellaneous Works of *Octavius Ferrarius*, *p.* 68.
A ſhort Account of Biſhop *Flechier*'s Letters, *p.* 68.
The firſt Volume of Mr. *Simon's Critical Bibliotheque*, *p.* 71.
An Account of the Apparitions, which a Lutheran Miniſter affirms to have ſeen, *p.* 81.
De Divinatione Ciceronis Diatribe, *p.* 83.
Diſſertations upon ſeveral Medals, engraved Stones, *&c.* By Father *Chamillart*, *p.* 83.
A Diſſertation concerning the Hereſy of the *Valentinians*, &c. By the Right Reverend Dr. *Hooper*, Lord Biſhop of *Bath* and *Wells*, *p.* 85.
The Life of *Matthew Parker*, Archbiſhop of Canterbury. By Mr. *Strype*, *p.* 87.

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A ſhort Account of Madam *Dacier's* Tranſlation of *Homer's Iliad*, p. 96.

A Letter of Dr. *Deidier*, containing two new Obſervations upon a complicated Catalepſy, p. 100.

A Commentary upon the Acts of the Apoſtles, and the Epiſtles to the Romans and the Hebrews. By *Philip van Limborch*, p. 106.

Some Obſervations upon the Winter-Cold in 1709. p. 109.

Some Obſervations upon Cray-fiſh, p. 111.

An Account of a Swediſh *Maid, who has lived ſix years without food, and has had of God, during that time, ſtrange and ſecret communications*, &c. p. 112.

A third Extract of Mr. *Leibnitz's Eſſay upon the Goodneſs of God, the Free Will of Man, and the Origin of Evil*, p. 115.

Some Conjectures and Reflexions upon the Subſtance of Fire and Light, p. 123.

Some Obſervations upon the melancholy *Delirium*. By Dr. *de Vieuſſens*, p. 125.

Five Diſſertations upon that Epiſtle of *Pliny* the Younger, which concerns the Chriſtians; and as many upon ſome remarkable Paſſages of *Tertullian*. By Dr. *Bohmer*, p. 127.

Some Obſervations upon the nature, virtue and uſe of the mineral and phyſical Waters of *Souche* near the City of *Dole* in *Franche-Comte*, p. 128.

A Letter ſhewing that Caterpillars may afford Silk, p. 129.

The fourth and laſt Extract of Mr. *Leibnitz's Eſſay upon the Goodneſs of God, the Free Will of Man, and the Origin of Evil*, p. 130.

The Antiquities of *Richborrough*, formerly called *Rutupiæ*. By Dr. *Battely*, p. 139.

A new Edition of *Longinus*, p. 141.

A Latin Tranſlation of ſome *Chineſe* Books, p. 142.

Sir *John Chardin's* Travels into *Perſia*, &c. p. 144.

A ſhort Account of ſome antient Monuments found in the Church of *Notre Dame* at *Paris*, p. 156.

A Letter upon the *Opera*, and other Spectacles, p. 157.

A Diſcourſe concerning the Cauſe of Digeſtion. By Dr. *Aſtruc*, p. 159.

The Antiquities of the Chriſtian Church. Vol. IIId. By Mr. *Bingham*, p. 168.
The Life and Writings of Mr. *Le Clerc*, p. 170.
A ſhort Account of a Treatiſe concerning the ill uſe of *Critique* in matters of Religion, p. 172.
A further Account of Sir *John Chardin's* Travels into *Perſia*, &c. p. 174.
A Diſcourſe ſhewing how Secretion is performed in the Glands of Animals, p. 185.
The Letters of *Francis Rabelais*. The ſecond Edition, p. 188.
A Grammar of the *Armenian* Tongue, with a curious Diſſertation upon that Language. By Mr. *Schrader*, p. 189.
An Account of an extraordinary Diſeaſe, inſcribed to Dr. *Deidier*, with his thoughts upon that Diſeaſe, p. 194.
A Deſcription of the Currents of the Mediterranean Sea, p. 199.
The Art of Rhetorick. By Father *de Colonia*, p. 201.
A Book concerning Temptations, p. 202.
Principles of Philoſophy neceſſary for the practice of Phyſick. By M. *Chambon*, p. 202.
Obſervations upon Ants, p. 204.
An Oration concerning the excellency and uſefulneſs of the Civil Law and Hiſtory, &c. By Mr. *Barbeyrac*, p. 216.
The Works of *Boetius Epo*, Doctor of Civil Law, p. 217
A Book publiſhed at *Pampeluna*, in favour of *Philip* V. By Father *de Aranaz*, p. 217.
An Extract of a Diſſertation concerning the ſuperſtitious Trials, called *the Judgments of God*, p. 219.
The Hiſtory of the *Royal Academy of Sciences* for the Year 1709. p. 224.
The Lives of ſeveral illuſtrious and learned Men, &c. reprinted by reaſon of their great ſcarcity, and now collected into one Volume, p. 230.
A Collection of ſeveral Pieces concerning the Latin ſtyle of the antient Civilians, p. 231.
A general Hiſtory of caſting Letters, and of Printing, p. 232.

The CONTENTS.

Biſhop *Beveridge*'s *Theſaurus Theologicus*. Vol. III. and IV. *p.* 234.
The Antiquities of *Babylon* and *Egypt*. By *James Perizonius*, *p.* 237.
A large Account of Biſhop *Flechier*'s Letters, *p.* 243.
A Deſcription of the Circles of the Empire, and the Imperial Cities, *p.* 248.
A ſecond Extract of the firſt Volume of Mr. *Simon*'s *Bibliotheque Critique*, *p.* 249.
The Sacred Hiſtory of *Moravia*, *p.* 260.
Obſervations upon the antient Monuments found in the Cathedral Church of Paris. By Mr. *Moreau de Mautour*, *p.* 263.
A ſhort Account of the People called *Wenden* in Germany, *p.* 269.
A Deſcription of the Inſects of *Surinam*. By Mrs. *Mary Sibyl Merian*, *p.* 271.
Chronological and Genealogical Tables, publiſhed at *Rome* by M. *Carlo Delfini*, *p.* 274.
A Book ſhewing that the Art of Phyſick teaches and leads to Virtue. By *Theodore Valentin Kramer*, *p.* 276.
Cymbalum Mundi, or Satyrical Dialogues upon ſeveral Subjects. By *Bonaventure des Perriers*, *p.* 277.
An Account of a Medal ſtamped at *Breſcia*, and occaſioned by the condemnation of *Joſeph Beccarelli*, *p.* 288.
The Eccleſiaſtical Hiſtory of the ſecond Century. By Dr. *Ittigius*, *p.* 289.
An Account of an old Tradition, which is generally believed in the Principality of *Anhalt*, *p.* 290.
A Deſcription of the antient *Bas-Reliefs* lately found in the Cathedral Church of Paris. By Mr. *Baudelot*, *p.* 291.
The Tales and pleaſant Stories of *Bonaventure des Perriers*, *p.* 296.
A new Edition of *Leo Allatius*'s *Apes Urbanæ*, and *John Imperialis*'s *Muſeum Hiſtoricum*, *p.* 298.
Obſervations upon the Plant called *Fumitory*, *p.* 300.
Obſervations upon the *Chineſe* Books in the Library of the King of *Pruſſia*. By Mr. *La Croze*, *p.* 301.
An Account of a Swediſh Book againſt falſe Prophecies, *p.* 304.

A Book containing an account of the miſchief which ſeveral Dogs have done in *Saxony*, p. 306.

Edifying and curious Letters, written from the foreign Miſſions by ſome Miſſionaries of the Society of Jeſus. The IX Volume, p. 307.

The New Teſtament in Greek, with many parallel Places and various Readings, *&c.* printed at Amſterdam in Octavo, p. 314.

The ſecond Part of the IVth Book of the *Bibliotheque of Greek Writers*. By Dr. *Fabricius*, p. 318.

A Treatiſe concerning the breeding of Worms in human Bodies. By Dr. *Valliſnieri*, p. 320.

A Book, which contains new and ſurpriſing diſcoveries concerning the Origin of ſome Inſects, p. 321.

A large Account of Madam *Dacier*'s Tranſlation of *Homer*'s Iliad, p. 322.

The Hiſtory of the moſt conſiderable Divines of the Dutchy of *Wirtemberg*, from the beginning of the Reformation to this preſent time, p. 333.

Phyſick reduced to twelve general remedies, p. 235.

An Eſſay upon two Arabick Manuſcripts of the Bodleian *Library, and that antient Book, called,* The Doctrine of the Apoſtles, *which is ſaid to be extant in them*, &c. By Dr. *Grabe*, p. 336.

A new Edition of *Varenius*'s Geography. By Dr. *Jurin*, p. 343.

A further Account of the Diſſertation concerning the ſuperſtitious Trials, called, *The Judgments of God*; p. 345.

A Book againſt political Phyſicians. By Dr. *Valentini*; p. 349.

A Relation of Father *Sepp*'s Miſſion in *Paraguay*, p. 349.

A further Account of the Hiſtory of the moſt conſiderable Divines of the Dutchy of *Wirtemberg*, p. 349.

A new Edition of *Ælian*, and of *Theon*'s and *Aphthonius*'s *Progymnaſmata*, p. 350.

The Hiſtory of the Jews claimed by and reſtored to its true Author Mr. *Baſnage* againſt the curtailed Edition of Paris, p. 351.

An Account of a boiling Well in Shropſhire, p. 360.

The CONTENTS.

The Doctrine of original Sin, &c. By Dr. *Jonathan Edwards*, p. 363.
The third and laſt Extract of the firſt Volume of Mr. *Simon*'s *Bibliotheque Critique*, p. 365.
Luculæ Borealis Deſignatio, p. 376.
An Extract of a manuſcript Diſſertation, written in Italian, concerning Pope *Joan*, and the temporal dominion of the Popes, p. 379.
A Diſſertation upon this Queſtion: *Whether thoſe that are not Poets, may judge of Poetry?* p. 389.
An Explication of a ſilver Medal of *Auguſtus*, p. 389.
A ſhort Method of writing in Cyphers, p. 391.
Mr. *Coſte*'s Tranſlation of a Dialogue of *Xenophon*, p. 391.
An Account of the Laws of *Denmark*, p. 393.
An Account of Dr. *Whitby*'s Treatiſe concerning original Sin, p. 404.

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MEMOIRS OF *LITERATURE.*

* * *

ARTICLE I.

A PROBLEM reſolved by the Author of the Book entitled, An Eſſay of *Analyſis* upon Chance-Games. (*Eſſay d' Analyſe ſur les Jeux de hazard.*)

To find the Sum of any Series of figured Numbers, all the Terms whereof be raiſed to any Exponent, whether thoſe Terms be taken ſucceſſively, or diſcontinued at equal Diſtances.

BY *Figured Numbers* I mean, not only thoſe that compoſe the Arithmetical Triangle of M. *Paſcal,* whereof the firſt Order or Horizontal Row conſiſts of Units; the ſecond, of Natural Numbers 1. 2. 3. 4. 5. 6. 7. &c. the third, of triangular Numbers 1. 3. 6. 10. 15. 21. 28. *&c.* but more generally ſome Series of Numbers, whereof the firſt Order is

r, r, r, r, r, r

the ſecond, s, $r+s$, $2r+s$, $3r+s$, $4r+s$ $5r+s$, *&c.*

the third, s, $r+2s$, $3r+3s$, $6r+4s$, $10r+5s$, $15r+6s$, *&c.*

the fourth, s, $r+3s$, $4r+6s$, $10r+10s$, $20r+15s$, $35r+21s$, *&c.*

and ſo on; ſo that the ſecond Order being compoſed of Numbers in any Arithmetical Progreſſion, every Term be equal to that which is immediately above it, and to that which is on the Left-hand.

SOLUTION.

Let p be the Number of the Terms of which the Sum is required; a, the firſt Term of the Series; b, the ſecond; c, the third; d, the fourth; e, the fifth; f, the ſixth, *&c.* Let alſo $b-a=C$, $c-\overline{a+2\,C}=D$, $d-\overline{a+3\,C+3\,D}=E$, $e-\overline{a+4\,C+6\,D+4\,E}=F$, $f-\overline{a+5\,C+10\,D+16\,E+5\,F}=G$, *&c.* the Coefficients of the Numbers a, C, D, E, F, G, being always the ſame with thoſe that are found by the raiſing of Powers, or by the Perpendicular Rows of the Arithmetical Triangle. Again, let m be the Exponent of the Terms of the Series, and let n denote the Number of the Order; the Sum required will be found.

$$=ap+\frac{p.\,\overline{p-1}}{1\ \ 2}C+\frac{p.\,\overline{p-1}.\,\overline{p-2}}{1.\ 2.\ \ 3.}$$

$$D+\frac{p.\,\overline{p-1}.\,\overline{p-2}.\,\overline{p-3}}{1.\ 2.\,3.\ 4.}E$$

$$+\frac{p.\,\overline{p-1}.\,\overline{p-2}.\,\overline{p-3}.\,\overline{p-4}}{1.\ \ 2.\ \ 3.\ 4.\ \ 5.}$$

$$F+\frac{p.\,\overline{p-1}.\,\overline{p-2}.\,\overline{p-3}.\,\overline{p-4}.\,\overline{p-5}.}{1.\ \ 2.\ 3.\ 4.\ 5.\ 6.}G+\&c.$$

As many Terms of that Canon muſt be taken, as there are Units expreſs'd by $m\times\overline{n-1}+1$. Suppoſe for Inſtance, that the Sum of the firſt hundred Numbers of the third Order, raiſed to their Square, be the Sum required, ſuppoſing $r=2$ and $s=1$ there will be

$$C=b-a=15\quad D=c-\overline{a+2C}=81-31=50$$

$$E=d-\overline{a+3C+3D}=256-196=60$$

$$F=e-a+4C+6D+4E=625-601=24$$

There will be alſo $m=2, n=3$, and conſequently $m\times\overline{n-1}+1=5$. And therefore adding the firſt five Terms of the general Canon, and ſubſtituting inſtead of C, D, E, F their Values, there will be 20 50 333 330 for the Value required.

If one would have a Canon for that particular Caſe, it might eaſily be deduced from the general Canon; and one would find $\frac{6p^5+15p^4+10p^3-p}{30}$. In like manner one may have the Canon of Triangular Numbers raiſed to their Cube.

$$\frac{15p^7+105p^6+273p^5+315p^4+140p^3-8p}{2.\ 3.\ 4.\ 5.\ 6.\ 7.}$$

and that of Pyramidal Numbers, taken two and two 1, 16, 35, 84, 165, *&c.* raiſed to their Square.

$$\frac{1280p^7+4480p^6+3584p^5-2240p^4-2800p^3+280pp+456p}{1.\ 2.\ 3.\ 4.\ 5.\ 6.\ 7.}$$

This Problem is, as one may ſee, as univerſal as it can poſſibly be; and nothing more can be deſired upon this matter, which I think has not been hitherto treated of by any body. However, it will not be perhaps altogether needleſs to add to it another Method, in order *to find the Sum of the Squares, Cubes, Biquadrates, and generally of all the Powers of natural Numbers* 1, 2, 3, 4, 5, 6, *&c.* This Method is far from being ſo general as the foregoing; but it is very ſimple, and carries its demonſtration along with it.

Let B ſtand for the Sum of a Series of as many natural Numbers raiſed to their Square, as there are Units in p, and A the Sum of a Series of as many natural Numbers as there are Units in p: We have by the 10th and 11th Propoſitions of the *Eſſay of Analyſis upon Chance-Games* $\frac{B}{2}+\frac{A}{2}=\frac{p\times p+1\times p+2}{1.\,2.\,3.}=\frac{p^3+3pp+2p}{6}$ therefore $\frac{B}{2}=\frac{p^3+3pp+2p}{6}-\frac{A}{2}$ and ſubſtituting inſtead of A its Value $\frac{pp+p}{2}$ $B=\frac{2p^3+3pp+p}{6}$ Canon of the Squares.

Now let C be the Sum of a Series of as many natural Numbers raiſed to their Cube, as there are Units in p, we have by the ſame Propoſitions of the *Eſſay*, &c. $\frac{C}{6}+\frac{3B}{6}+\frac{2A}{6}=\frac{p^4+6p^3+11pp+6p}{1.\,2.\,3.\,4.}$ or $C=\frac{p^4+6p^3+11pp+6p}{4}-3B-2A$, and ſubſtituting inſtead of B its Value $\frac{2p^3+3pp+p}{6}$ and inſtead of A its Value $\frac{pp+p}{2.}$ we ſhall find $C=\frac{\overline{p+1}^2\times pp}{4}$ for the Canon of the Cubes.

Again, let D be the Sum of as many natural Numbers raiſed to the fourth Power, as there are Units in p, we ſhall have

$$\frac{D+6C+11B+6A}{24}=\frac{p\times p+1\times p+2\times p+3\times p+4}{1.\,2.\,3.\,4.\,5.}$$

and ſubſtituting inſtead of C its Value $\frac{\overline{p+1}^2\times pp}{4}$, inſtead of B its Value $\frac{2p^3+3pp+p}{6}$, inſtead of A its Value

pp

$\frac{pp+p}{2}$ we ſhall find $\frac{6p^5+15p^4+10p^3-p}{30}$ for the Canon of the Biquadrates, and ſo on for all other Powers.

COROLLARY

This laſt Method may afford a general Canon to find the Sum of the Terms of the ſecond Order, or Horizontal Row $ſ,\ r+ſ,\ 2r+ſ,\ 3r+ſ,\ 4r+ſ,\ 5r+ſ,\ 6r+ſ,$ *&c.* raiſed to any Power whatſoever.

Let n be the Power to which all the Terms of the Series are raiſed: $p+1$ the Number of the Terms of which the Series is to conſiſt. The Sum required will be:

$$\overline{p+1}\times ſ^n+n\times\frac{pp+p}{2}\times r\times ſ^{n-1}\times\frac{n\times\overline{n-1}}{1.2.}\times\frac{2p^3+3pp+p}{6}\times r^2\times ſ^{n-2}+\frac{n\times\overline{n-1}\times\overline{n-2}}{1.2.3}\times\frac{\overline{p+1}^2\times pp}{4}\times r^3\times ſ^{n-3}+\frac{n\times\overline{n-1}\times\overline{n-2}\times\overline{n-3}}{1.2.3.4}\times\frac{6p^5+15p^4+10p^3-p}{30}\times r^4\times ſ^{n-4}+$$

&c. obſerving that $\frac{pp+p}{2}$ is the Sum of the Units; $\frac{2p^3+3pp+p}{6.}$ the Sum of the Squares; $\frac{\overline{p+1}^2\times pp}{4}$ the Sum of the Cubes, *&c.*

A Problem propoſed to the Geometricians.

There was a Lottery drawn at *Paris* laſt Year, known by the Name of *Lottery of* Lorraine, in which the Publick was not fairly dealt with. When it was publiſh'd, I quickly perceived one might be impoſed upon by it, and that the Manager of the Lottery ſhould have been obliged to give good and ſufficent Security: Since, according to his Propoſals it was poſſible he ſhould find himſelf under the Neceſſity of paying 424950 *Livres*, above the 500,000 *Livres* which he had received. It appear'd to me in general, that he ſtood upon a wrong Bottom; which made me ſuſpect that there was a Deſign of Tricking the Publick of their Money, as it happen'd afterwards.

I did not then throughly examine the Diſadvantage of the Manager of the Lottery, and I put off that Enquiry till I ſhould be more at Leiſure. Having lately gone about it, and found what I wanted to know, I thought it might be of ſome uſe to propoſe it as a Problem to the Geometricians. Thoſe who are the greateſt Admirers of Algebra and Analyſis, know not ſufficiently how uſeful it may be with reſpect to human Affairs. I think, it will not be improper to give a new Inſtance of it; and at the ſame time, to inform the Magiſtrates, if they were to give their Judgment about a Caſe of this Nature, that the Geometricians are the only Men, by whom they may be infallibly directed.

The Conditions of the Lottery.

There was a Million of Tickets, of Ten-pence each. For the 500,000 *Livers*, which the Director of the Lottery received from the Publick, he reſtored 425,000 *Livers* in Twenty Thouſand Prizes. This Lottery was ſingular upon two Accounts.

1. The Director of the Lottery, in order to indemnify the Publick for the 75000 *Livres*, which he kept, engaged to pay 25 *Livres* to every one of thoſe, who having taken 50 Tickets ſucceſſively, ſhould have no Prize.

2. The Lottery was drawn in the following Manner. All the Tickets or Numbers were in a Box, and the Prizes in another. A Prize and a Ticket were drawn at the ſame time; and after having writ down the Number of ſuch a Prize, the Prize was thrown out, and the Ticket was put again into the ſame Box; ſo that according to this way of drawing the Prizes, one and the ſame Ticket might have won many Prizes, and even all of them.

PROBLEM.

Suppoſing that all thoſe who put into the Lottery take 50 Tickets, or 100, or 150, *&c.* (which ſeems to be a very

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very allowable Suppoſition ;) *The Queſtion is, What may be the Profit or Loſs of the Manager of the Lottery?* One may eaſily obſerve, 1. That the Director of the Lottery will get 75,000 *Livres*, if all thoſe who have put into the Lottery get One Prize in Fifty Tickets. 2. That he will loſe 424,950 *Livres*, if a ſingle Perſon gets all the Prizes. 3. That he will neither win nor loſe, if Three Thouſand Perſons only have no Prizes in their Fifty Tickets. From whence it follows, that this Lottery is a kind of Chance-Game: and that the Manager of the Lottery may gain or loſe. The Solution of this Problem lies concealed under this Anagram;
4*a*, 5*e*, 51, 130, 3*u*, 2*l*, 2*n*, 2*p*, 4*s*, 32, *c*, *d*, *m*, *r*,
which I ſhall explain when it ſhall be deſired.

* * *

ARTICLE II.

An Extract of a New Theſis concerning the Nouriſhment of the Foetus, *maintain'd in the Publick Schools at* Paris *the 22d of* February *laſt, by M.* De Juſſieu, *Bachelor of Phyſick, and* Regius *Profeſſor of Botanicks, under the Direction of Dr.* Falconet *the Son, Phyſician to the* King, *and to my Lord* Chancellor.

AMONG * thoſe Things that are incident to human Bodies, there is hardly any more wonderful than the Manner how a Child is nouriſh'd in the Womb. It ſeems at firſt, that the Blood of the Mother is the only Liquor that can afford ſome Nouriſhment to the *Foetus*: Which was the general Opinion of the Ancients; and it has been entertained by ſeveral Modern Authors, who believed it might be confirmed by ſome particular Obſervations. But the greateſt Part of our Phyſicians having obſerved that a milky Liquor comes off from the Blood of the Mother in that Place where the *Foetus* is nouriſh'd, conclude from thence, that ſuch a Liquor was only deſign'd for the Nouriſhment of the Child. However, ſome of thoſe who follow this Opinion, believe ſtill that there is ſome Communication between the Blood of the Mother and that of the Child: So true it is that Men cannot eaſily be cured of all their Prejudices.

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* Taken from the *Journal des Scavans.*

Dr. *Falconet*, who is the Author of this Theſis, maintains, not only, that the Blood of the Mother affords no Nouriſhment to the *Foetus*, but alſo that there is no manner of Communication between them thro' the Veſſels of the Blood. His Opinion is grounded upon the following Principles.

No Liquor can be ſaid to be the true Nouriſhment of the *Foetus*; but that which is plainly convey'd from the Mother to the Child. Beſides, that Liquor muſt be proper for the Body that is nouriſh'd with it; and ought to appear ſo by its Quality, Quantity, and Motion.

Thoſe three Conditions are to be found in the milky Liquor above-mention'd; but not in the Mother's Blood. In the firſt Place, 'tis certain that there is ſuch a Liquor; and in ſome Animals, ſuch as thoſe that ruminate, it may be plentifully ſqueezed out, by ſtraining the *Cotyledones* or ſmall Receptacles, wherein that Liquor is gathered. At firſt, the Membranes encloſing the *Foetus*, are imbibed with that Liquor, thro' imperceptible Pores. Afterwards the Nouriſhment which the Membranes have received in that manner, makes them ſhoot out ſmall Roots, which inſinuate themſelves into the Mouths of thoſe Receptacles, to get the Nutritive Juice immediately from them. Thus the Membranes of the *Foetus* ſtick to the Mother, in that Part which is oppoſite to the Inſide. In that ſame Part, which is more fleſhly than the reſt of the Membranes, and is called *Placenta*; the Veſſels of the Blood of the *Foetus*, that compoſe the Navel-ſtring, are divided into a vaſt Number of Branches. Part of the milky Liquor is convey'd, thro' the ſmall Roots that ſuck it, into the Branches of one of thoſe Veſſels, which is call'd the Umbilical Vein, to be diſtributed from thence into the Body of the Child; whilſt the other Part is immediately carried into the Cavity of the Membranes that encloſe the *Foetus*, which receives into its Mouth that Liquor, (wherein it ſwims,) as ſoon as it has Strength enough to ſuck it.

To proceed to the Blood of the Mother; the Paſſages thro' which it is ſaid to be convey'd into the Body of the Child, are wholly unknown; for no open Veſſel appears in the Surface of the *Placenta*; and tho' that Part be never ſo ſtrongly ſqueezed, 'tis impoſſible to get a Drop of Blood out of it. As for the Mother, if the Veſſels of the Blood had a Paſſage to afford that pretended Nouriſhment, every Woman that begins to be with Child, would be troubled with a continual Iſſue of Blood; for, whilſt the Membranes do not ſtick to the Mother, the Blood muſt needs run out before it can peneatrate into them; and that Loſs of Blood would be more conſiderable ſtill in thoſe Animals that bring forth their young ones, tho' the Membranes be never faſten'd. But the Veſſels of the Blood are ſo far from opening when a Woman begins to be with Child, that on the contrary, it plainly appears from the Suppreſſion of the Periodical Evacuations, which happens then, that thoſe Veſſels are cloſer than ever: Which is the Reaſon why Nurſes are generally deprived of thoſe Evacuations.

Secondly, The milky Liquor is extremely proper for the Nouriſhment of the *Foetus* in the three Reſpects abovemention'd; but the quite contrary ought to be ſaid of the Blood. 1. That milky Juice is ſweet and balſamick; whereas the Blood is full of too fiery and active Principles. Can it be reaſonably ſuppoſed, that a Child in the Womb is nouriſh'd with that Blood, at a time when it is more tender and ſenſible, than when Nature beſtows upon it no other Aliment than Milk? 2. There is a ſufficient Quantity of that Juice; becauſe whilſt a Woman is with Child, all the milky Particles in her Blood are carry'd to the Place where the *Foetus* is nouriſh'd; and that Liquor muſt needs be the pureſt Extract of all the Nutritive Particles in the Mother's Blood, ſince the Child grows Ten Thouſand times more in the Womb, than it does from the Time of its Birth

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Birth till it acquires its full Growth: Whereas the Blood, tho' never ſo plentiful, can never afford a ſufficient Nouriſhment for ſuch a prodigious Growth, becauſe there is hardly one of its Particles in a Hundred that is nutritive. 3. The Motion of the milky Juice is very gentle and ſlow; and therefore that Liquor gets into the nice Veſſels of the Child without hurting them. On the contrary, the Blood is carry'd with a rapid Motion, whereby all the Springs of ſo weak a Machine would eaſily be diſorder'd; and for the ſame Reaſon, the beating of the Mother's Heart would quickly prevail above that of the Child.

A Learned Anatomiſt having found a Child without any Drop of Blood, in a Woman, who died of an Hemorrhagy, believed that the Blood of the Child had run out with that of the Mother; and that ſuch an Obſervation was a plain Proof of the Circulation between the Mother and the Child. But the Author of the Theſis ſhews, that this Accident may be aſcribed to other Cauſes, than that pretended Communication thro' the Veſſels of the Blood: And to put the Thing out of all doubt, he alledges a deciding Experiment againſt that Obſervation. That Experiment conſiſts in drawing all the Blood of a Bitch great with young; and then one may find in the Bitch the young ones ſtill alive with all their Blood. It being an eaſy Experiment, the Author deſires thoſe who do not believe it, to repeat it as often as they'll think it neceſſary to be convinced.

The Cauſe of a Woman's Delivery, and the Accidents it is attended with, afford new Arguments againſt the Opinion of thoſe, who affirm that the Blood of the Mother has a Communication with the *Foetus*. The Author confirms all his Arguments by comparing thoſe Animals that breed by Eggs, with thoſe that bring forth the young ones alive: The former are call'd *Oviparous*, and the latter *Viviparous*. 'Tis plain that in *Oviparous* Animals the Blood of the Mother has no ſhare in the Nouriſhment of the little Animal encloſed in the Egg; and therefore one may reaſonably believe that it is ſo with the *Viviparous*.

This Compariſon, (call'd *Analogy*,) being grounded upon the Uniformity which Nature generally obſerves in

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the Works of the ſame kind, affords an Argument, which cannot be anſwered but by a Demonſtration of the contrary. That Analogy ſerves to remove a Difficulty concerning the Origin of the Blood in the *Foetus*; for one may ask, from whence the Blood of the Child comes, if it receives none from the Mother. But ſince the Blood of an Animal encloſed in an Egg is formed without the help of that of the Mother, Why ſhould it not be formed in the ſame manner in *Viviparous* Animals? Which ſhews that in all ſorts of Animals, either *Viviparous*, or *Oviparous*, there muſt neceſſarily be a drop of Primitive Blood, which ſerves for a Ferment to all the Blood that is formed afterwards.

Thus the Author concludes from Reaſon, Experiments, and Analogy, that the *Foetus* receives no Nouriſhment from the Mother's Blood.

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ARTICLE III.

EPICTETI Manuale & Sententiæ. Quibus accedunt Tabula Cebetis, & alia affinis argumenti, in Linguam Latinam converſa, à MARCO MEIBOMIO. Subjiciuntur ejuſdem Notæ, Emendationes CLAUDII SALMASII in Epictetum, notæ illorum & alius viri docti in Diſſertationes Epicteti ab Arriano digeſtas, & varians Scriptura Codicum manu exaratorum, Cura HADRIANI RELANDI. Trajecti Batavorum, ex Officina Gulielmi Broedelet, Bibliopolæ, 1711.

That is,

The Manual and the Sentences of Epictetus, *with the Picture of* Cebes, *and ſome other Pieces of the like Nature, tranſlated into* Latin *by* Mark Meibomius. *To which are added his Notes, and the Emendations of* Salmaſius *upon* Epictetus, *&c. Publiſh'd by* Hadrian Reland. Utrecht, 1711. *in 4to. pagg.* 151. 124. *and* 152. *beſides a large* Index.

THE Publick is very much indebted to M. *Reland* for this New Edition of *Epictetus,* which perhaps would have been laid aſide after the Death of M. *Meibomius,* had not that Learned Profeſſor taken care to go on with it, and to put in order the Notes of M. *Meibomius,* that were diſperſed in the Margins of ſeveral Books, and in many looſe Papers. Thoſe who have read the Moral Precepts of *Epictetus*, (not to mention the other Pieces inſerted in this Volume,) are doubtleſs ſenſible of their Excellency; and it may be ſaid that thoſe Precepts are the more valuable, becauſe they contain a great Senſe in a few Words. The Beauty of the Print will in all probability invite many Perſons to read again that Philoſopher in this new Edition.

This Book contains, 1. M. *Reland*'s Preface, wherein one may obſerve the ſame Character of Modeſty that appears in all his Works. 2. A Catalogue of many Editions of *Epictetus*, &c. from the Year 1497, to the Year 1708. 3. The Manual of *Epictetus*. 4. The Sentences of that Philoſopher taken out of *Stobæus*. 5. The *Picture of Cebes*. 6. *Prodicus de Hercule*. 7. A Letter of *Hippocrates* to *Demagetus*. Moſt of thoſe Pieces are attended with a *Latin* Tranſlation of the late M. *Meibomius*. 8. The Notes of that Learned Man upon the Manual and the Sentences of *Epictetus*, and upon the Picture of *Cebes*. 9. Some ſhort Notes and Emendations of *Salmaſius* upon the Manual of *Epictetus*, which he writ with his own Hand in the Margins of his Copy. 10. *Marci Meibomii notæ & emendationes in Arriani Epictetum, quibus inſertæ ſunt alius viri docti* (*viz.* Salmaſius) *notæ in eundem ſcriptorem, aſteriſco præfixo diſtinctæ à Meibomianis.* 11. The various Readings of ſome MSS. upon the Manual of *Epectetus* and the Picture of *Cebes*. 12. *Acceſſio ad Emendationes Meibomianas in Diſſertationes Epicteteas Arriani.* 13. An *Index* of all the *Greek* Words, that are in the Manual and the Sentences of *Epictetus*.

The Notes contain'd in this Book, are generally very ſhort, and the Emendations take up but few Words. M. *Reland* does very much commend ſeveral of thoſe Corrections. He obſerves that he has extracted many various Readings out of a MS. of *Epictetus*, which has been interpolated in ſeveral Places to make it agree with the Chriſtian Doctrine. The word *God* does frequently appear in that Manuſcript inſtead of *Gods* in the Plural Number; and ſometimes *Paul* (the Apoſtle of that Name) inſtead of *Socrates*. Such a pious Fraud is more excuſable than ſeveral others.

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To conclude, I ſhall obſerve that *Salmaſius* had always a great Eſteem for *Epictetus*'s Manual, and that he read that Book not only for his Pleaſure, but in order to mend his Life. *Quod ſemper nobis in deliciis fuit,* (ſays that great Man, *Præfat ad Comment. Simplicii,*) *non ad voluptatem tantum lectionis, ſed ut ſeria morum emendatione proficeremus.* I have been the more willing to take notice of this Paſſage, becauſe it is a great Encomium upon *Epictetus.*

ARTICLE. IV.

LEIPSICK.

A *Latin* Tranſlation of *Thomas Stanley*'s Hiſtory of the Philoſophers, will come out in a few Days. This New Edition is illuſtrated with ſeveral Notes and Diſſertations.

ARTICLE V.

EGINHARTUS de Vita & Geſtis CAROLI MAGNI, cum Commentario Joh. Friederici Beſſelii, & Notis Johannis Bollandi. Acceſſerunt Melchioris Hamenveltonis Goldaſti Animadverſiones ineditæ cum variis Diſſertationibus, quarum Index in Præfatione exhibetur. Curante JOH. HERMANNO SCHMINCKIO. Trajecti ad Rhenum, ex Officina Gulielmi Vande Water, Academiæ Typographi. 1711.

That is,

The Life of Charlemagne, *written by* Eginhartus, *with a Commentary of* John Frederick Beſſelius, *and ſeveral Notes of* John Bollandus*: To which are added the Remarks of* Goldalſtus, *never before printed, with ſeveral Diſſertations. Publiſh'd by* John Herman Schmincke. Utretcht. 1711. *in* 4to *pag.* 248.

THIS Life of CHARLEMAGNE is a valuable Pieceupon ſeveral Accounts. That Prince was engaged in ſo many Wars, and proved ſo ſucceſsful in his Enterprizes, that his Hiſtory is a continued Series of wonderful Events. *Eginhartus* had all the neceſſary Qualifications to tranſmit to Poſterity the Hiſtory of that Emperor. He was bred up in his

Court from his younger Years, and honoured with ſeveral conſiderable Employments; and therefore he declares, that no body could give a more faithful Account of what paſs'd under the Reign of *Charlemagne*, becauſe he had been an Ocular Witneſs of it. Beſides, he ſeems to write with great Impartiality; and, what is more ſurpriſing, his Style is ſo clear and elegant, conſidering the Age he liv'd in, that ſome learned Men have been of opinion, that it was poliſh'd and beautify'd by the firſt Editor. But the contrary appears from all the Manuſcripts, which agree with the printed Copies. It were to be wiſh'd, that *Eginhartus* had been more particular in deſcribing the great Exploits of *Charlemagne*: He is ſomewhat too ſhort; and one would think that *Suetonius* was the Model he propoſed to himſelf in writing the Life of that Emperor. However, he diſcovers ſo great a Judgment, and his way of writing is ſo agreeable, that he may be look'd upon as the beſt Hiſtorian of the middle Ages.

To give an Account of the Editor's Performance, I ſhall obſerve, 1. That he has carefully compared the Life of *Charlemagne* with ſeveral Manuſcripts and Editions. 2. He has inſerted under the Text, a large Commentary, conſiſting of his own Notes, and thoſe of *Beſſelius*, to which he has added, the greateſt Part of *Bollandus*'s Obſervations upon the Life of St. *Charles* in the *Acta Sanctorum*. 3. The Readers will find at the End of this Book the Remarks of *Goldaſtus* (never before publiſh'd) upon the Life of *Charlemagne*, and a Diſſertation of *Marquardus Freherus* concerning the Stature of that Emperor, reprinted with the Notes of *Henry Gunterus Thulemarius*. All thoſe Obſervations are very Learned, and of great uſe to underſtand not only the Life of *Charlemagne*, but alſo the Hiſtory of the VIIIth and IXth Centuries. 4. The laſt Piece is entitled, *Hermanni Comitis Nuenarii brevis narratio de origine & ſedibus priſcorum Francorum*. 5. M. *Schmincke* has prefixed to this Volume a Diſſertation, wherein he gives an Account of the Life and Writings of *Eginhartus*. I ſhall, in the next Place, take notice of ſome few Paſſages relating to *Charlemagne*.

Some Monkiſh Hiſtorians ſay, that *Eginhartus* married a Daughter of that Emperor; and they tell a pleaſant

Story about it. But M. *Schmincke* believes this Story was forged in thoſe Monaſteries, that were founded or enriched by *Eginhartus*; and that the Monks, in order to make their Founder and Benefactor as great as they could, gave out that he was Son-in-Law to *Charlemagne*.

'Tis a ſurpriſing thing, that *Eginhartus* ſhould have been wholly ignorant of the Place where that Prince was born, and how he had been bred up. The Thing appears ſo extraordinary, that it will not be improper to ſet down his own Words. *De cujus nativitate & infantia, vel etiam pueritia, quia neque ſcriptis uſquam aliquid declaratum eſt, neque quiſquam modo ſupereſſe invenitur, qui horum ſe dicat habere notitiam, ſcribere ineptum judicans, ad actus & mores, cæteraſque vitæ illius partes explicandas ac demonſtrandas, omiſſis incognitis, tranſire diſpoſui.* The Monks who lived after *Eginhartus*, pretended to know what that Hiſtorian was ignorant of, and gave as particular an Account of that Emperor's Birth, as if they had been preſent at his Mother's Delivery. *Goldaſtus* appears very angry with them upon this Account, and exclaims againſt 'em in the following manner: ' Quæ enim & quam ridicula otioſi illi & ventricoſi Monachi confinxere? —— At vero Scriptores illi belliſſime ſuper Caroli nativitate haut ſecus narrant, ac ſi obſtetrices in partione fuiſſent. Ut ponam nunc ad compendium, quæ de ejus literatura, robore, veracitate, auſpicio Imperii, fictis liberis, monomachiis, Gigantum pugnis, aliiſque id genus multitudine innumerabilibus, a Nebulonibus iſtis commiſcuntur, qui, ſi arbitratu meo liceat, omnes obliterandi eſſent, ita nebulis ſuis lucem veritatis pejus cœno collinunt. Nunc quando ad meliorum rerum incitas redacti, illis carere nequimus, monſtri multum bibat oportet, eorum qui poſſit perpeti audaciam.

Charlemagne undertook to ſubdue the *Saxons*, and to bring over thoſe Heathens to Chriſtianity with Fire and Sword. This War laſted XXXIII. Years: It is the longeſt and the moſt bloody *Dragoonade* recorded in Hiſtory. At laſt, a Peace was concluded with the *Saxons*, upon this Condition, that they ſhould forſake their Idolatrous Worſhip, and embrace the Chriſtian Faith. " Eaque conditione a Rege propoſita & ab illis ſuſcepta, tractum per tot annos bellum conſtat eſſe finitum, ut abjecto Dæ-

“ monum cultu, & relictis patriis ceremoniis, Chriſtianæ “ fidei atque Religionis Sacramenta ſuſciperent, & Fran- “ cis adunati, unus cum eis populus efficerentur.

Perhaps ſeveral Readers will be well pleaſed to find here a ſhort Account of the chief Deities worſhipped by the Ancient *Germans* before their Converſion to Chriſtianity. *Thoron, Vodan* and his Wife *Frigga* or *Frea,* (from whence our *Thurſday, Wedneſday,* and *Friday* have been call'd) were the great Objects of their Adoration. They worſhipp'd *Thoron* under the Shape of an old Man ſtanding upon a Fiſh, and holding a Wheel and a Pitcher. *Frigga* was repreſented under the Figure of a naked Woman; She had a burning Torch upon her Breaſt, a Globe in her Right Hand, and Three golden Apples in her Left. Thoſe Two Idols were deſtroyed by *Charlemagne,* as *Kranzius* ſays, *Saxon. lib.* 11. *cap.* 12. *Vodan,* the God of War, call'd *Herman* by the *Saxons,* was worſhipp'd by them till the Reign of *Charlemagne,* who in the Year 772. pull'd down his Statue commonly call'd *Irminſula.* The *Saxons* and the *Angli,* who had the ſame Original, paid a particular Worſhip to the Goddeſs *Aſtar* or *Oſtar*; from which the Month of *April* was call'd among all the *Germans Ooſter monat,* and the Day on which we celebrate the Reſurrection of Chriſt, *Ooſtern* (or *Eaſter.*) A Paſſage of *Beda* deſerves to be inſerted here. *Aprilis* Eoſtarmonath, (ſays he, *Lib. de Temporum ratione cap.* 13.) *qui nunc Paſchalis menſis interpretatur, quondam a Dea illorum, quæ* Eoſtre *vocabatur, & cui in illo feſta celebrant, nomen habuit: a cujus nomine nunc Paſchale tempus cognominatur, conſueto antiquæ obſervationis vocabulo gaudia novæ ſolennitatis vocantes.*

Eginhartus informs us, that the Power of the *Franks* was always ſuſpected by the *Greeks* and the *Romans*: Which occaſion'd this Proverb, *Make the* Franks *your Friends, but not your Neighbours.* ‘ Erat enim ſemper ‘ Romanis & Græcis Francorum ſuſpecta Potentia, unde ‘ & illud Græcum extat Proverbium:

‘ Τὸν Φραγκὸν φίλον ἔχῃς, γείτονα οὐκ ἔχῃς.

Charlemagne was ſo fond of his Daughters, that he would never marry any of them: He uſed to ſay he could not be without 'em. Thoſe Princeſſes, who were very handſome, endeavour'd to indemnify themſelves ſome other way. Their Father connived at their Gallantry, and appear'd very eaſy about it. I ſhall ſet down *Eginhartus's* own Words. "Quæ (filiæ) cum "pulcherrimæ eſſent, & ab eo plurimum diligerentur, "mirum dictu, quod nullam earum cuiquam aut ſuorum, "aut exterorum nuptum dare voluit: Sed omnes ſecum "uſque ad obitum ſuum in domo ſua retinuit, dicens "ſe earum contubernio carere non poſſe: Ac propter "hoc, licet alias felix, adverſæ fortunæ malignitatem "expertus eſt: Quod ita diſſimulavit, ac ſi de iis nunquam alicujus probri ſuſpicio orta, vel fama diſperſa "fuiſſet".

Charlemagne, being a great Lover of Hot Baths, and taking great Delight in Swimming, built a magnificent Palace and a ſtately Church at *Aix*, where he made his Reſidence the laſt Years of his Life. That Church was call'd *Capella*; which is the Reaſon why that City is known by the Name of *Aix la Chapelle*. He died there in the Year 814. being 72 Years old, after he had reigned 47 Years; and the great Conqueſts he made equall'd the Kingdom he inherited from his Father. His Death, if we believe *Eginhartus*, was foretold by many Prodigies, among which he reckons ſome Eclipſes of the Sun and Moon. This Ignorance and Superſtition may be excuſed in a Writer of the IXth. Century. *Charlemagne* ſlighted * all thoſe pretended Prodigies: at leaſt it did not appear that they made any Impreſſion upon him. "Sed ſuperiora omnia (*ſays the Hiſtorian*) ſic aut diſſi"mulavit, aut ſprevit, ac ſi nihil horum ad res ſuas "quolibet modo pertineret.

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* "'Tis ſaid, that Cardinal *Mazarin* being deſpair'd of by "the Phyſicians, his Courtiers thought it would not be im"proper to honour his Agony with a Prodigy, and told him, "There was a vaſt Comet which put them in great Fear. "The Cardinal, notwithſtanding the weak Condition he was "in, banter'd them, and ſaid, in a pleaſant manner, (*que la Co*"*mete lui faiſoit trop d' honneur,*) That the Comet did him "too great an Honour". Madam *de Sevigny*, Letter 141. in the 1ſt. Volume of Count *de Buſſy's* Letters.

Article VI.

A Fifth Extract of the National Synods of the Reformed Churches of France. (The Fourth Extract may be ſeen in the Second Volume, Art. LXXIII.)

XXIſt. *National Synod held at* Tonneins *in the Year* 1614.

1. THIS Aſſembly, being ſenſible that their Canons were not punctually obſerved, made the following Decree about it.

"—— And becauſe many Letters of the Provinces, that "have ſent their Deputies to the preſent Synod, are not leſs "faulty than thoſe which have been examin'd in the fore-"going Synods, in what concerns the Submiſſion and O-"bedience due to their Decrees and Regulations: This Sy-"nod ordains, that the Deputies ſhall promiſe in expreſs "Words to ſubmit to whatever ſhall be decided, con-"cluded and order'd by them, *without any Exception or* "*Modification*". Pag. 5.

2. Mr. *David Home*, a *Scotch* Miniſter, brought a Letter from King *James* I. to this Synod, concerning ſome Diſputes about a Theological Point in the Reformed Churches of *France*. Whereupon the Aſſembly order'd, that a Copy of that Letter ſhould be ſent to their Deputy General at Court, to remove the Suſpicions it might occaſion, and to make it appear that King *James*'s Letter did not run upon any State-Affairs, but only upon a Doctrine in which all the Reformed Churches of *Europe* were concern'd. *Pag.* 5.

3. Mr. *Home* repreſented to the Aſſembly, that the King of *Great Britain* had ordered him to exhort them in his Name to preſerve an Uniformity of Doctrine

among the Paſtors, Profeſſors and Leaders of their Churches, without offending thoſe who taught the Theology of the *German* Churches, and others who had not the ſame Opinion about Juſtification, or explain'd it in a different manner. He deſired them particularly to take Cognizance of the Diſpute between M. *du Moulin* and M. *Tilenus*. Mr. *Home* added, that the King was very zealous for the Propagation of all the Churches of God, and particularly for thoſe of *France*. Which was alſo the Subſtance of his Letter. The Aſſembly, ſpeaking to Mr. *Home*, returned their moſt humble Thanks to the King of *Great Britain*, and then put off their Deliberation for ſome Days. *Pag*. 6.

4. The Aſſembly having read again the Letter of the King of *Great Britain*, order'd that *du Moulin* and *Tilenus* ſhould be reconciled, according to the King's Deſire; and propoſed a Method for their Reconciliation. *Pag*. 37, 38.

5. The following Decree is very remarkable.—— "We alſo enjoin our Deputies-General, moſt humbly "to beſeech Their Majeſties, that we may be exempted "from the hard Neceſſity, (laid upon us with more "Violence than ever, and contrary to the Liberty of "Conſcience, which has been ſo often promiſed to us,) "of calling our ſelves *of the Pretended Reformed Religion*. We had rather ſuffer all ſorts of Torments, than "condemn with our own Mouth our True and moſt "Holy Religion". *Pag*. 52.

6. This Synod propoſed an *Expedient to reunite the Chriſtian Churches that have ſhaken off the Pope's Yoke, and to compoſe their Differences, and thoſe that might ariſe among them hereafter*. This Project of Re-union appears to me an Excellent Piece, and deſerves to be read by all Curious Readers. It is too long to be inſerted here; and a bare Extract would give but an imperfect Notion of it. I ſhall only obſerve, that this Synod expreſs'd a great Moderation; wherein they were not imitated by the following Synods. *Pag*. 57, *& ſeq*.

7. The Church of *Geneva* writ a Letter to this Aſſembly, out of which I ſhall tranſcribe Two or Three Paſſages. Having expreſs'd their Grief for the *Apoſtaſy* of *Fer-*

Ferrier *, which, ſay they, *like a ſudden Clap of Thunder, amazed all thoſe who heard of it; it being a prodigious Fall, and ſuch as was not expected*; they go on thus:

“Whereupon we take the Liberty to deſire you, for God's ſake, to diſtinguiſh Spiritual and Temporal Offices, that they may not be confounded. The Holy Miniſtry is inconſiſtent with the Secular Government. . . . . Fleſh and Blood ſee nothing in the Holy Miniſtry, but what is mean, deſpicable, difficult and dangerous: On the contrary, the Management of Political Affairs agrees with our Ambition, and enables us to raiſe our ſelves, and to domineer over others. . . . . Wherefore, moſt dear Brethren, we beſeech you again to conſider, whether it were not more expedient to ſuſtain ſome Loſs in your Temporal Affairs, than to permit that the Spiritual ones ſhould be polluted; whether you ought not to be more careful to prevent the Corruption of your Paſtors, than to promote a Temporal Intereſt; and whether it were not better to preſerve among you a pure and ſavoury Salt againſt the General Corruption, than to run the greateſt Hazard, at a time when we ſee the boldeſt Champions overthrown upon the Stage of the World. *Pag.* 67, 68.

“We alſo deſire you, that when a New Authentick Formulary ſhall be drawn up, all the Churches be conſulted about it, leſt they ſhould complain that they have been ſurprized; that you exerciſe an Empire over their Conſciences; that you have been too haſty, and guilty of Connivance; as we very well know it happened at the Concluſion of the Synod of *Privas*. In ſhort, we believe it were better not to make ſo many Alterations in your Confeſſion of Faith, and not to lay it open ſo frequently to the very Foundations. However, this might be done now thro' a good Motive and with Moderation; but then it would occaſion too great a Liberty and Boldneſs hereafter. We beſeech you above all things, to ſuppreſs entirely thoſe Acceſſory Queſtions, which have nothing ſolid in them;

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* See in the II. Volume of theſe Memoirs the Sentence of Excommunication thundered out againſt that Man.

" but on the contrary, endanger the Church of God, " and are very proper to bring Hereſies, or Atheiſm, " among the ignorant People. *Pag.* 70, 71.

" We frequently hear of thoſe Execrable Duels, that " are too common among thoſe of our Religion: And " tho' it does not ſeem that we can entirely ſuppreſs ſuch " a violent and brutiſh Paſſion, which has taken a very " deep Root; yet conſidering the Guilt and Heinouſneſs of that Sin, we deſire your Holy Aſſembly to " have recourſe to the laſt Remedies, and to uſe that " dreadful Power wich God beſtows upon the Churches, " of drawing the Spiritual Sword againſt thoſe Notorious " Offenders, without any Reſpect of Perſons; that by " uſing an implacable Severity over thoſe bold and rebellious Men, their Feet that are ſo ſwift to ſhed innocent " Blood, may be ſtopp'd for the time to come, &c. *P.* 71.

The Church of *Geneva* (at the End of this Letter) give hearty Thanks to the Synod, for ſending many Students to their Schools; and then they add, That they will endeavour all manner of ways to qualify them for the Service of the Church of God, and to keep them off from thoſe *vain Jeſuitical Sciences, which ſpoil the greateſt Wits; des vaines Sciences Jeſuitiques, qui gâtent les plus beaux Eſprits.* Pag. 72.

A LETTER of the King of Great Britain *to the Paſtors and Elders deputed to the National Synod at* Tonneins *in* France.

" BEing informed that your Aſſembly was to be held " in *Gaſcogne*, on the Firſt of *May*, in which many " Perſons have engaged to renew the Controverſy concerning *Juſtification*, and to force Men's Conſciences to " aſſent, againſt their own Judgment, to ſome Opinions, " of which they have not ſo much as a clear Notion; " We have thought fit to ſend you Mr. *Home*, (one of our " Subjects, and who is alſo one of our Paſtors,) with " this Letter, to exhort you in our Name to prevent your " Paſtors and Profeſſors quarrelling one with another " about ſome Queſtions more ſubtil than uſeful, " and more curious than neceſſary; and to endeavour " to allay thoſe Animoſities, which are already grown

“ too violent among your Miniſters; and to extinguiſh thoſe ſmall Sparks of Diſſention, which lighting upon Wood, Hay, Stubble, and other ſuch Matters, rather light than heavy and ſolid, may ſet you on fire, and occaſion a Schiſm, that will prove your Deſtruction, unleſs you prevent and ſtifle it in its Birth, by condemning to the Flames thoſe Books, Papers, and Manuſcripts, which are only fit to keep up the Fire of *Controverſies*, inſtead of contributing to your Edification, and which give occaſion to the Enemies of the Church of God to take Advantage of your Weakneſs, and to confirm themſelves in their Errors. We deſire you in a particular Manner to compoſe the Differences between M. *du Moulin* and M. *Tilenus*, (if you take cognizance of them, and if that Affair be referred to you,) by way of Arbitration, which appears to me the beſt, and in ſuch a manner, that whilſt you pacify their Differences, you make it appear that you have a great Eſteem for the Gifts of God that are in thoſe Two Men. The Honour with which God has inveſted us, by raiſing us to the higheſt Station in the Church, for the Defenſe of Truth, and our earneſt Deſire of ſeeing Peace and Union flouriſh among all thoſe, who ſincerely profeſs Chriſtianity, and the Care we take of your Preſervation, as being the firſt who have thrown off the Yoke of Idolatry, move us to deal freely with you. We hope from your Prudence, that all Matters will be pacified and amicably adjuſted among you, as we have commanded Mr. *Home* to exhort you to it more earneſtly in our Name, to whom you may give Credit, receiving him as our Meſſenger, and as a Man very well known to you, and commendable for his good Qualities, being particularly a great Lover of Peace, which we recommend to you above all things. Thus we pray God to bleſs your Conferences and Conſultations, and to keep you for ever under his Protection. From our Palace, *March* 25, 1614.

Signed

JAMES K. O. G. B. &c.

The Sixth Extract may be ſeen in the IX. *Article.*

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Article VII.

MILAN.

M. *Vagliani* has publiſh'd a Deſcription of the *Lacus Verbanus*, or *Lago Maggiore*, in 12o.

Rive del Verbano, Deſcrizione Geografica, Idrografica & Genealogica.

Three other Authors have treated of that Lake; *viz. Dominicus Macagnius*, in the Year 1490. *Paul Morigia*, in 1603. and *Lazaro Agoſtino Cotta*, who in the Year 1699. publiſh'd a Commentary upon *Macagnius*, under the fictitious Name of *Statius Trugus Catalaunus*.

The ſame Author (M. *Vagliani*) deſigns to put out the Lives of the Archbiſhops of *Milan*.

FRANCFORT upon the *Mein*.

M. *Leibnitz* has prefixed a Curious and Learned Preface to the new Edition of the Annals of *Bavaria* written by *John Adlzreitter*, and by Father *Brunner*. That Edition is entitled:

Johannis Adlzreitter a Tettenweis, Arcani Conſilii Cancellarii, Annalium Boicæ Gentis Partes III. *quibus Hiſtoria a prima Bojorum origine uſque ad A.* MDCLI. *quo Maximilianus Elector Bavariæ deceſſit, continetur. Acceſſere Andreæ Brunneri, è Soc. Jeſ. Annalium Boicorum a primis initiis ad annum* MCCCXI. *Partes* III. *Editio nova, ad Monachias accurate recuſa, novoque Indice locupletiſſimo inſtructa: Cum Præfatione Godefridi Guilielmi Leibnitii. Francofurti ad Moenum.* 1710. *In Folio.*

M. *Leibnitz* ſays in his Preface, That there are no Hiſtorians of any Part of the *Upper Germany* preferable to thoſe

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thoſe of *Bavaria*. He commends * *Aventinus*, and calls him a faithful and judicious Hiſtorian, abating ſome antient Facts which he took from fabulous Writers: Beſides, he obſerves that the Hiſtory of *Aventinus* is written with ſome Elegance. Thoſe, who cry down that Hiſtorian, (ſays M. *Leibnitz*,) becauſe he very much reflects upon the Clergy on Account of their Vicious Lives, ſhould forgive him, conſidering that he is perhaps the firſt Writer, who denied that there ever was a Pope *Joan*, though it was generally believed before his time.

M. *Leibnitz* ſpeaking of *Marcus Velſerus* maintains, that he is the Author of the *Squitinio della Liberta Veneta*, and that thoſe are miſtaken, who aſcribe it to the Marquis *de la Cueva*. *Velſerus* began to write the Hiſtory of *Bavaria*; but he went no farther than the Fall of *Thaſſilo*. *Maximilian*, Duke, and then Elector of *Bavaria*, ordered Father *Andrew Brunner*, a Jeſuit, to write a compleat Hiſtory of that Country; he did in three Volumes in 8*vo*. Printed at *Munich* in 1624, 1629, and 1637. But this Work does not reach farther than the Year 1314. or the Beginning of the Reign of *Lewis* of *Bavaria*. Father *Brunner* did not think fit to compoſe the Hiſtory of that Emperor, being ſenſible that he could not do it without diſpleaſing *Maximilian* or the Court of *Rome*. *Nicolas Burgundus* undertook to vindicate that Emperor by *Maximilian*'s Order; and *George Herwart* did the ſame againſt *Bzovius*. At laſt, *John Adlzreitter* was pitch'd upon to write the Hiſtory of *Bavaria*, from the very Beginning to his own time. He finiſh'd it in 1662. and Dedicated it to the Elector *Ferdinand Maria*.

In the ſecond Part of this Preface, M. *Leibnitz* enquires into the Origin of the *Boji*, and makes ſeveral learned Obſervations upon that People, the Country which they inhabited, and the Extent of the ancient Kingdom of *Bavaria*.

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* That Hiſtorian was call'd *Aventinus* from the Town of *Avensberg*, where he was born.

FRANC-

FRANCFORT upon the Oder.

M. *Dithmarus* has publiſh'd the Life of Pope *Gregory* the VIIth.

Vita Gregorii VII. Pontificis Romani à Juſto Chriſtophoro Dithmaro in Acad. Viadrina Hiſtor. Prof. Extraord. Francofurti ad Viadrum. 1710. *In 8vo.*

This Life is worth Reading. The Author does very much enlarge upon the Controverſy relating to the Inveſtiture of the Biſhops, which made ſo great a Noiſe in that Pope's time.

JENA.

M. *Heuman* has put out a Treatiſe concerning Anonymous and Pſeudonymous Books; which is a kind of Supplement to the large Work of *Placcius* relating to the ſame Subject.

Chriſtophori Auguſti Heumanni de libris anonymis & pſeudonymis Schediaſma, complectens Obſervationes generales & Spicilegium ad Placcii Theatrum. Jenæ, 1711. In 8vo.

This Book, conſiſting of 14 Sheets, is divided into two Parts. In the Firſt, the Author ſhews how many different Ways the true Name of an Author may be diſguiſed. He enquires whether an Author may publiſh a Book without putting his Name to it. He propoſes ſeveral critical Rules to find out the true Name of an Author. Laſtly, He ſhews of what Uſe the Diſcovery of Anonymous and Pſeudonymous Writers may be. He maintains, by virtue of his critical Rules, that the Epiſtle to the *Hebrews* was written by *Apollos*, mention'd in the XVIIIth Chapter of the *Acts*; and wonders any body ſhould aſcribe it to St. *Paul.*

In the ſecond Part, M. *Heuman* takes notice of ſome Miſtakes committed by *Placcius*, and makes ſome Additions to the Work of that Author. To give ſome Inſtances of this Part of his Performance; he alledges a Paſſage of *Languetus*, whereby he pretends to prove, that this famous Writer is the Author of the *Vindiciæ contra Tyrannos*, publiſh'd under the fictitious Name of *Stephanus*

Junius Brutus. He alſo maintains againſt M. *Bayle*, that *Languetus* writ the Preface to that Book, under the Name of *Conon Superantius Vaſco.* He aſcribes to *Lælius Socinus* the Book entitled *de non occidendis Hæreticis*, and printed under the Name of *Minius Celſus*, which others attribute to *Caſtalio*, &c.

LEIPSICK.

A Counſellor of State to the King of *Poland* deſigns to put out ſeveral Letters of *Æneas Sylvius* never before publiſh'd.

The following Books will ſhortly come out, 1. A Hundred Letters of *Libanius*, never before printed, with a *Latin* Tranſlation, and ſeveral Notes of M. *Wolfius*, Profeſſor at *Wittemberg.* (*I have already given Notice of this Book in the I. Volume of theſe* Memoirs.) 2. The Hiſtory of the *Greek* Church both Ancient and Modern, written by M. *Heineccius* in the *German* Language, and carefully collected out of the beſt Writers. 3. The Hiſtory of *Poland*, by *John Dlugoſſus*, or *Longinus*, in XII Books. The Six laſt Books have been added to this new Edition out of a Manuſcript in the Library of the Baron *de Huyſſen*, Counſellor of State to his *Czarian* Majeſty. That Illuſtrious Baron has prefixed a Preface to it.

ARTICLE VIII.

NOUVELLE BIBLIOTHEQUE DES AUTEURS ECCLESIASTIQUES, contenant l'Hiſtoire de leur Vie, le Catalogue, la Critique, & la Chronologie de leurs Ouvrages. Le Sommaire de ce qu'ils contiennent, un jugement ſur leur Style, & ſur leur Doctrine; & le dénombrement des differentes Editions de leurs Oeuvres. Par M^re. L. ELLIES DU PIN, Docteur en Theologie de la Faculté de Paris, & Profeſſeur Royal. Seconde Edition revûe, corrigée, & augmentée. Tome XVII. des Auteurs qui ont fleuri pendant les 50. premieres années du XVII. Siecle. Tome XVIII. des Auteurs qui ont fleuri pendant les 50. dernieres années du XVII. Siecle. Amſterdam, chez Pierre Humbert. 1711. In 4to

That is,

A New * *Bibliotheque of Eccleſiaſtical Writers*, &c. *By Dr.* L. ELLIES du Pin. *Containing an Account of the Writers, who flouriſh'd in the* XVII*th Century*. Amſterdam 1711. *Two Volumes in* 4to. I *Vol. Pagg.* 290. II. *Vol. Pagg.* 318.

THE laſt Century has produced ſuch a vaſt Number of Eccleſiaſtical Writers, that Dr. *du Pin* found it neceſſary to mention only the moſt Conſiderable.

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* This *Bibliotheque*, and the New Editions of *Epictetus* and *Eginhartus* are to be had at Mr. *Paul Vaillant*'s in the *Strand*

He takes no Notice of the Proteſtant Authors in theſe two Volumes; which I can hardly aſcribe to any Partiality. I rather believe that he durſt not give an Account of their Works, or that he deſigns to do it upon another Occaſion. The Author has publiſhed two other Volumes for the XVIIth Century, which are actually in the Preſs at *Amſterdam*. He appears very cautious in this Part of his *Bibliotheque*; and I cannot forbear ſaying that it does not fully anſwer my Expectation. Had Dr. *du Pin* compoſed theſe Two Books without any Reſtraint upon him, 'tis highly probable his Extracts would have been more Curious and Inſtructive, and attended with ſeveral Reflexions which he did not think fit to publiſh.

Among the Writers of the XVIIth Century mention'd by Dr. *du Pin*, I ſhall only take Notice of *Theophilus Raynaud*, and M. *Thiers*, becauſe the Works of thoſe two Learned Men will afford me ſome Paſſages more Curious and more Entertaining than thoſe of any other Author.

THEOPHILUS RAYNAUD was born in the County of *Nice*, and admitted into the Society of the Jeſuits at 18 Years of Age, in 1602. He died at *Lyons* in the Year 1663. That Jeſuit writ a prodigious Number of Books, which have been printed at *Lyons* in Nineteen Volumes in *Folio*. He was a Man of a very odd Character, free and bold in his Opinions, and extremely Satyrical. The Titles of ſeveral of his Books are very odd, as I ſhall ſhew hereafter. The firſt Volume of that Author concerns Jeſus Chriſt. Father *Raynaud* ſays, That the *Word made Fleſh*, or a *God-Man*, is a *Divine Ænigma*, and *a Giant compoſed of two Natures*. He proves at large that it is a very obſcure and indiſſoluble *Ænigma*; that the poſſibility of it cannot be demonſtrated by Reaſon; that Angels are not able to apprehend it; and that Men cannot pretend to explain it without the Aſſiſtance of the Divine Spirit. The Hereticks, ſays he, have been ſo bold as to undertake to dive into that Myſtery, but their Explications are all falſe. The Author takes occaſion from thence to mention the Errors of the Ancient and Modern Hereticks concerning the Incarnation.

According to the ſame Method, *Theophilus* explains the Catholick Doctrine about the Myſtery of the Incarnation, under the Name of *A Catholick Explication of the Divine*

Ænigma, propoſed, carefully diſcuſs'd, and illuſtrated with ſacred Emblems. ' Enodatio Catholica editi divinitus ' Ænigmatis propoſita & accurate diſcuſſa, ſubjunctoque ' ſacrorum Emblematum apparatu illuſtrata. He treats of the Hypoſtatical Union, the Perſon of Jeſus Chriſt, his two Natures, and the Communication of Idioms, whereby the Properties of the human Nature are aſcribed to the Divine *Logos*. Here follow ſome of the Emblems, with which he adorns thoſe Ænigmas. *Verbum veſtitum, Verbum calceatum*: Whereupon he makes this Reflexion. *Quam pretioſus Verbi calceus humanitas! Verbum inequitans*: Which gives him occaſion (ſays Dr. *du Pin*) to make ſeveral Compariſons, *equi & ſeſſoris cum Verbo & humanitate*; and to ask, *An Chriſtus cum Centauro componi queat: Equus & eques, apta Symbola humanitatis & Verbi. Verbum negotians, Verbum hamatum*: Whereby he repreſents Jeſus Chriſt as a Fiſhing-Line to catch Men, and enquires into the Analogy that may be obſerved between a Worm, that ſerves for a Bait, and Jeſus Chriſt. Such is Father *Raynaud's* Meathod of treating the greateſt Myſteries of Chriſtianity.

That Jeſuit writ a Treatiſe concerning the Seven Anthems beginning with an O, that are ſung before *Chriſtmas*, and made Seven Diſcourſes upon O, conſidered under theſe Seven Heads; 1. As a Letter of the Alphabet. 2. As a Noun. 3. As a Cypher. 4. As a Verb. 5. As an Adverb. 6. As an Interjection. 7. As a Symbol of ſeveral Things. He took great Pains to adapt all thoſe Significations and Symbols to Jeſus Chriſt.

The XV. and XVI. Volumes of *Theophilus* are entitled, *Heteroclita & Anomala Pietatis*, and contain an Account of many irregular Practices, introduced into the Worſhip of God and the Saints, *&c.* through Ignorance and Superſtition.

In the Year 1669. there came out a XXth Volume of Father *Raynaud*, conſiſting of ſeveral Treatiſes, which he never owned, becauſe they were too Satyrical. One of theſe Treatiſes is entitled, *Calviniſmus beſtiarum Religio.* He undertakes very ſeriouſly to prove that *Calviniſm* is the Religion of Beaſts. His firſt Argument for it, is, That *in God's Dictionary* all Sinners are Beaſts; and therefore the Hereticks muſt needs be ſo, ſince they are the

greateſt

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greateſt Sinners. *Secondly*, becauſe the Fathers frequently beſtow upon the Hereticks the Names of ſeveral ſorts of Beaſts, whereof he gives a large Alphabetical Catalogue, from the Letter A to the Letter Z. *Thirdly*, Becauſe *Calviniſm* reduces Men to the Condition of Beaſts, by depriving them of their Liberty, which is the peculiar Character of Man. Father *Raynaud* inſerted theſe Words in the Title Page of that Book, *Benedicite omnes Beſtiæ & pecora Domino*, Dan. iii. He never owned this Book, becauſe it contains alſo ſome ſharp Reflexions upon the *Dominicans*.

I ſhall give two Inſtances of the Oddneſs of ſome Titles of his Books. The fourth Piece, contain'd in the XXth Volume, is entitled, *Thomas Hurtado Cleritus Regularis minor, vulgo peloſus in reſolutione controverſiæ de communione pro mortuis vulſus ac depilatus, à Leodegario Quintino Æduo S. T. D.*

The next Piece was alſo written againſt the ſame Author, with this Title; *Theologia antiqua de veri Martyrii adæquatè ſumpti notione ad ſpumoſam* γλινολογίαν *& frugoſam Taratantara Thomæ Hurtado buccoſerrei de Seir; iteratâ vulſi ac depilati.* To underſtand thoſe two Titles, I muſt obſerve that the Regular Clerks are call'd *Peloſi* in *Italy*, and that Father *Raynaud* alludes in the ſecond Title to the *Edomites* deſcended from *Eſau*, who was Hairy.

One of the moſt violent and ſatyrical Books of *Theophilus Raynaud*, is that which he writ againſt the *Dominicans*, with this Title. *De immunitate Auctorum Cyriacorum a cenſura Diatriba Petri a Valle Clauſa*, S. T. D. He charges them, among other things, with falſe Miracles and falſe Revelations, and pretends that they have ſuppoſed and falſified ſeveral Books.

JOHN BAPTIST THIERS, a Native of *Chartres*, Bachelor of Divinity of the Faculty of *Paris*, and Curate of *Vibrai* in the Dioceſe of *Mans*, where he compoſed ſeveral Books, died in *March* 1703. I ſhall only mention ſome of his beſt Performances.

In the Year 1673. he writ a *French* Diſſertation upon this Inſcription * over the Gate of the Convent of the

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* "That Inſcription is, properly ſpeaking, the Subſtance of "the famous Book concerning the Conformity of St. *Francis* "with Jeſus Chriſt. That Book, which is very ſcarce, was "written

Cordeliers at *Rheims* : *Deo Homini, & Beato Franciſco, utrique Crucifixo* : (*To the God-Man, and the Bleſſed* Francis, *both crucified.*) Such a Parallel between Jeſus Chriſt and St. *Francis* afforded the Author a juſt Reaſon to write a Book upon that Subject.

In 1679. he publiſh'd a *French* Treatiſe concerning Superſtitions, wherein he takes notice of many Superſtitious Practices, and exclaims againſt them. Dr. *du Pin* did not think fit to give us an Extract of that Book : He only tells us in general, That M^r. *Thiers* makes ſeveral curious Enquiries, and diſcovers many Superſtitions that moſt People are ignorant of.

M. *Thiers* was engaged in a Diſpute with the Archdeacons, who pretended that after the Death of a Curate, they have a Right to take his Bed, his Horſe, his Cloaths, *&c.* Having reſolved to maintain the Rights of Curates againſt Archdeacons, he publiſh'd a Treatiſe entitl'd, *De la depouille des Curez*, wherein he ſhewed, that according to the Canons, Ordinances, *&c.* the Archdeacons can lay no Claim to the Goods of a Curate after his deceaſe. That Book came out in 1683.

In the Year 1686. he put out a Treatiſe concerning Games and Diverſions. He obſerves that the greateſt Saints did not ſcruple to play. St. *Ignatius de Loyola*, ſays he, being deſired one Day to play at Biliards, did

“ written by *Bartholomæus de Piſis*, a *Franciſcan* Monk, and printed at *Milan* the firſt time in the Year MDX. in *4to.* It has been reprinted ſince at *Bologna* in *Folio.* I have ſeen this Edition, and I ſhall ſet down the Title of it. *Liber aureus inſcriptus Liber Conformitatum vitæ Beati ac Seraphici Patris Franciſci ad vitam Jeſu Chriſti Domini Noſtri. Benoniæ apud Alexandrum Benatcum* 1590. Dr. *Eraſmus Albere*, a Divine of *Brandenburg*, made an Extract of it, without any Alteration, and entitled it *Alcoran*. That *Alcoran* was reprinted at *Geneva* by *Conrad Badius* in the Year 1560. in *8vo.* to which *Badius* added a Second Book. The Title of this Second Edition runs thus: *L'Alcoran des Cordeliers tant en Latin qu'en Francois*, &c. Thoſe Two Books, which make up the *Alcoran of the Cordeliers*, are only an Extract of the firſt Book of the *Conformity*, &c. *Conrad Badius* tranſlated into *French* his own Extract and that of *Eraſmus Albere*. The *Alcoran of the Cordeliers* has been reprinted ſince the Edition of *Geneva* 1560.

not refuſe to do it, and was ſo plainly aſſiſted by Heaven, that though he could not play, yet he won all the while. M. *Thiers* does not approve playing at Cheſs, becauſe that Game is too ſerious, and requires too great an Application, He mentions what *Joannes Sarisberienſis, Cajetan, Navarrus,* King *James,* and *Montague,* ſay againſt that Game. He adds, that *Lewis* IX. forbad all his Subjects to play at it; that ſome Councils did alſo forbid the Clergy to uſe that Diverſion; and that Cardinal *Peter Damian* condemned a Biſhop to make Penance for playing at Cheſs.

In 1683. M. *Thiers* publiſh'd a Diſſertation, wherein he exclaims againſt improper Foundations; and approves this Paſſage of the Author of a Book entitled, *L'Idée du bon Eccleſiaſtique. If I was able to make a Foundation, I would make one to ſuppreſs moſt Foundations; becauſe they are very imprudently made, and occaſion the Damnation of thoſe Prieſts, who perform moſt wretchedly the Duties incumbent upon them.*

The Biſhop of *Alet* is of the ſame Opinion concerning Foundations. *If you give* (ſays he) *your Eſtate to the Clergy, they will make good cheer, and neglect the Duties impoſed upon them. Beſides, there is ſome Vanity in making Foundations: Self-love prompts Men to perpetuate their Memory by ſuch means. 'Tis not long ſince the Cuſtom of founding Maſſes has been introduced: In former times, thoſe who gave any thing to the Clergy, did only recommend themſelves to the Prayers of the Church. Such Liberalities were more holy and diſintereſted.*

M. *Thiers* quotes in the ſame Book a remarkable Paſſage of *Nicolas de Clemangis* againſt new Holy-Days. That Author complains, That *the Churches admitted new Feaſts every Day, when they got ſomething by it; that they turn'd out God, to put the Saints in his Room, and ſpoiled their Books of Ceremonies, to inſert thoſe new Saints.*

The Hiſtory of Perwigs is one of the moſt curious Books publiſh'd by M. *Thiers*: He deſign'd it againſt thoſe Eccleſiaſticks, who are not contented to wear their own Hair. The Year 1629. (ſays he) is the Epoch of Perwigs in *France.* He maintains, that no Clergyman wore a Perwig before the Year 1660. and pretends that there is no Inſtance of it in Antiquity. He obſerves, that Cardinal *de Richelieu* was the firſt who wore a Calot; and that the

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Biſhop of *Evreux* having prefixed to the Life of St. *Francis de Sales*, (which he preſented to Pope *Alexander* VIII.) a Stamp wherein that Saint appeared with a Leather Cap on, the Pope had much ado to accept that Book, attended with ſuch an Irregularity. M. *Thiers* exclaims againſt thoſe Eccleſiaſticks, who powder their Perwigs, and wear them of a different Colour from their own Hair. He anſwers the Arguments, that may be alledged in Favour of the Clergy. As for what concerns their Beard and their Bands; he ſays no Eccleſiaſtick wore a Band before the Middle of the laſt Century. There have been many Variations about their Beard. Sometimes ſhaving was look'd upon as a kind of Effeminacy, and a long Beard appear'd very ſuitable with the Sacerdotal Gravity; and ſometimes a Venerable Beard was accounted a Piece of Pride and Statelineſs. When Cardinal *d' Angennes* went about to take Poſſeſſion of his Biſhoprick of *Mans* in 1556. he wanted an Expreſs Order from the King to be admitted with his long Beard, which he could not reſolve to cut. M. *Thiers* acknowledges thoſe Variations about the Beard; but he maintains, that the Diſcipline has been conſtant and uniform as to Perwigs; and therefore he ſays they ought to be laid aſide, and beſeeches the Pope and the King to ſuppreſs ſuch a Novelty.

He attack'd about the latter End of his Life Two famous Relicks; *viz.* the Shrine of St. *Firmin* in the Cathedral of *Amiens*, and the *Holy Tear* of *Vendome*. It was generally believed that the Body of St. *Firmin*, Confeſſor, and Third Biſhop of *Amiens*, lay in the Cathedral Church of that City; but ſome Workmen digging about the Foundations of another Church of *Notre Dame de St. Acheul*, near one of the Gates of *Amiens*, found a Vault with Five Tombs in it, one of which had this Inſcription upon it: *Hic Firminus Epiſcopus requieſcit in pace: Here lies the Body of Biſhop* Firmin. The Epitaph of *Fauſtinian*, Father of St. *Firmin*, appeared upon another Tomb. 'Tis agreed that St. *Firmin* was buried in that place; but 'tis ſaid that his Body was removed into the Cathedral of *Amiens*. M. *Thiers* denies it; and maintains, that when the Shrine was open'd in the Preſence of the Dean, a Canon, a Goldſmith, and a Lockſmith, they found nothing in it but ſeveral Iron-Bars, that made it very heavy. This he proves by a formal Declaration, which the Lockſmith gave him under his own Hand. This Book was printed in 1695. and ſuppreſs'd. I have ſaid ſomething of M. *Thier*'s Letter concerning the *Holy Year*, in one of my Extracts of the *Bibliotheque Critique*; and I ſhall have occaſion to mention it again before the End of this Year.

That Author publiſh'd in 1702. a Moral Treatiſe with this Title: *De la plus ſolide & la plus neceſſaire, & ſouvent la plus negligée de toutes les Devotions*. He gives a particular Account of many Superſtitious Practices, that have been introduced in the room of the moſt Eſſential Duties of Religion. There is a Collection of many Superſtitious and Abſurd Prayers made by *Salicet*, Abbot of *Bongart*, in the Dioceſe of *Straſburg*. That Collection is entitled, *L'Antidote de l'Ame*. M. *Thiers* does very much exclaim againſt that Book, and does not ſpare the *Prayers of St.* Brigit, that of *Thirty Days*, the *Seven Joys of the Virgin*, the *Obſecro*, the *Stabat Mater*, &c. He cenſures in a particular manner the Book of Father *Barri*, a Jeſuit, entitled, *Le Paradis ouvert à Philagie par Cent Devotions à la Mere de Dieu*. He looks upon the Worſhip paid to thoſe Bodies that are found in the Catacombs, as a ſhameful Abuſe, *&c.*

Two other Volumes of the Treatiſe concerning Superſtitions have been printed after the Death of M. *Thiers*. Thoſe Superſtitions concern the Maſs, Confeſſion, Indulgences, Extréme-Unction, the Holy Orders, and Marriage. He obſerves upon Confeſſion, that ſome *Greek* Abbeſſes deſired the Patriarch of *Antioch* to give them leave to confeſs their Nuns, and that the Patriarch would not grant it. Some other Abbeſſes in *Spain* ſate upon the Confeſſion-Chair of their own Authority, and aſcended the Pulpit. Pope *Honorius* III. diſliking that Female Zeal, order'd the Biſhops of *Valencia* and *Burgos* to reſtrain it.

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ARTICLE IX.

A Sixth Extract of the National Synods of the Reformed Churches of France. (The Fifth Extract may be ſeen above, Art. VI.)

An Anſwer of the National Synod held at Tonneins *in the Year* 1614. *to* James I. *King of* Great Britain.

SIR,

"THAT Zeal, which God has been pleaſed to kindle in your Royal Mind, and the great Care your moſt Serene Majeſty vouchſafes to take of the Chriſtian Churches, oblige all the Faithful Servants of God to pray continually the Lord of Glory, that he would be pleaſed to prolong the Days of your Majeſty, and to proſper your Reign. The Churches of *France*, in whoſe Name we are aſſembled, have the deepeſt Senſe of the Obligation laid upon them, becauſe they have frequently, and to their great Advantage, received the comfortable Influences of that Bright Star in the Church of God; for which we give Glory to God, and return our moſt humble Thanks to your Majeſty, proteſting that we ſhall preſerve in our Hearts a continual Senſe of our inviolable Gratitude. We have received, with all poſſible Reverence and Submiſſion, the good and wholeſome Counſels Your Majeſty has been pleaſed to ſend us. As they proceed from the Holy Spirit, they have confirmed us in thoſe pious Reſolutions we had already taken, and have ſince reduced to Practice, with an unanimous Conſent, by our Synodal Decrees. We are forced to acknowledge, (to our

“ great Grief,) that ſome Things had crept among us that were amiſs, (*qu'il s'étoit gliſſé quelque choſe de mauvais parmi nous*;) but we may aſſure Your Majeſty, that they have not been of any ill Conſequence; and we hope our Churches will receive no damage from it, becauſe we are reſolved to oppoſe it ſtoutly, being ſtrengthen'd with the Grace of God, and to preſerve that Order and Union, which have been hitherto among us. We would have pluck'd out the very Root of the Evil, had there been any among us, as there is elſewhere, and out of this Kingdom. As for what concerns the difference between Mr. *Tilenus* and Mr. *du Moulin*, we believe Your Majeſty may very much help us therein; and we promiſe Your Majeſty, that we will give all the Satisfaction, that can be reaſonably expected, to thoſe who moleſt us, provided they do not undertake to tear us in Pieces. We have always deſired that the thing ſhould be determined by way of Arbitration; and the Silence we enjoyned, would have had a good Effect, if both Parties had been willing to yield, without refuſing to make the firſt Advances. We are ſo fully perſuaded of their good Intention, that if they had made this firſt Step, they would have been immediately reconciled, and each of them would have ſacrificed his private Intereſt for the Good of Peace, and the Tranquility of his Conſcience. We may anſwer for one of them, thro' the Power God has given us over him; and we hope well from the other, eſpecially if Your Majeſty uſes his powerful Counſels to promote ſo Good a Work. We have thought it neceſſary at the ſame time, to ſuppreſs all thoſe Writings, that might in ſome meaſure keep up the Unhappy Diviſion between thoſe Two Servants of God, reſerving the entire Suppreſſion till the Interview of both Parties, which we have appointed at *Saumur*, upon very juſt and reaſonable Grounds. We heartily wiſh, that the Diſperſion of thoſe Writings in Foreign Countries might be prevented; and we do moſt humbly intreat Your Majeſty to prevent it in your Dominions of *Great Britain*. As for what concerns the Heroical Deſign of Your Majeſty, imparted to us by Mr. *Home*, to reunite the Churches of

“ ſeveral Nations into the ſame Confeſſion and Doctrine; we look upon it as an Enterprize worthy of ſo Great a King, and becoming that great Zeal which the God of Heaven has kindled in Your Royal Soul; and we ſhall contribute to it with our *Offerings*, (*Offrandes*,) and *bring our Money in a proper Time*, (*& nous porterons notre Argent en Temps & Lieu*.) We alſo pray God with all our Souls, that this Holy Work may be promoted for the greateſt Glory of God, and to the Confuſion of the Enemies of Truth. We condemn the Execrable Doctrine of thoſe *Regicides*, which violates the Sacred Majeſty of Kings, and their Aſſertion that the Pope may interdict a whole Kingdom. Moreover, we do moſt earneſtly deſire to keep a good Correſpondence with the Churches of your Kingdom: And we beſeech Your Majeſty to accept of our Services; which, with all due Submiſſion to His Majeſty, our Lawful King and Sovereign, we preſent at Your Majeſty's Feet, of which we will always be, as we are,

“ The moſt Humble and moſt Devoted Servants, the Paſtors and Elders of the Reformed Churches of *France*, aſſembled by the Permiſſion of our moſt Gracious Sovereign *Lewis* the Thirteenth, in a National Synod. Signed in the Name of all, by

Gigord, Moderator.

Tonneins,
May, 1614.

Gardeſi, Aſſeſſor.

Andrew Rivet,
and
Denis Maltret, } Secretaries.

See the Seventh Extract in Art. XII.

ARTICLE X.

PARIS.

THE Memoirs concerning the Hiſtory of *Dauphine* are lately come out, containing, among other things, all the Original Pieces whereby that Province was yielded to the Crown of *France*.

Memoires pour ſervir à l'Hiſtoire de Dauphiné, ſous les Dauphins de la Maiſon de la Tour-du-Pin; où l'on trouve tous les Actes du tranſport de cette Province à la Couronne de France, avec pluſieurs Obſervations ſur les Uſages anciens, & ſur les Familles: Le tout recueilli des Regiſtres de la Chambre des Comptes, & de divers Cartulaires de la même Province. Paris. 1711. *in Fol.*

Theſe Memoirs conſiſt of many Authentick Pieces. M. *de Valbonnet*, Firſt Preſident of the Chamber of Accompts at *Grenoble*, has conſulted the Records of that Court; and the choice of his Materials diſcovers his great Judgment. He never deſign'd to write a complete Hiſtory of *Dauphine*; and therefore he has confined himſelf to that Part of it, which concerns the Reign of the laſt *Dauphin*, being contented to give a general Notion of ſome of his Predeceſſors.

There are in this Work Five Preliminary Diſcourſes, to which the Author has prefixed a Geographical Map of *Dauphine*, made by M. *de l'Iſle*, Member of the Royal Academy of Sciences, with a *French* Explication of the *Latin* Names inſerted in that Map. In the firſt Diſcourſe, M. *de Valbonnet* traces up the Origin of the *Dauphins* of *Viennois*. The Four next Diſcourſes contain a general Inſtruction about the Form of Government eſtabliſh'd in *Dauphine* under the Princes mentioned in this Book. Each of thoſe Diſcourſes is attended with ſeveral Authentick Pieces to prove the Facts contained in them. In the next Place, there is an Hiſtorical Journal, taken from the Acts inſerted in theſe Memoirs, and from ſome other Ancient Pieces; whereby the Hiſtory of *Dauphine* is carried from the Year 1312. to the Year 1355. That Journal is attended with an Account of the Houſhold of the laſt Dauphin *Humbert* II. All thoſe ſeveral Pieces make up almoſt one half of the Volume. The remaining Part contains 284 Original Writings to prove the Hiſtory of the laſt Dauphins ſpoken of in theſe Memoirs. The Author has added to them Learned Notes, wherein he has inſerted many Hiſtorical Facts, and ſeveral Particulars relating to the Cuſtoms of *Dauphine*, &c.

The Chief Deſign of M. *de Valbonnet* was to publiſh a Collection of Authentick Pieces, relating to the Hiſtory of *HUMBERT* II. the laſt *Dauphin*, or Sovereign of *Dauphine*. That Prince yielded his States to *Philip de Valois*, King of *France*, upon Condition that the *APPARENT HEIR* of the Crown ſhould bear the Title of *DAUPHIN* for the Time to come. *Humbert* having loſt his only Son, who died at Two Years of Age, had little Hopes of getting other Children: beſides he was extremely deſirous to put his Subjects under a powerful Protection. Thoſe Reaſons ſeem to have moved him to transfer his Dominions to the Crown of *France*. He was then about 31 Years old. *Philip de Valois* rejected none of the Conditions propoſed to him for that Succeſſion in the Year 1343. The Year following, *John* Duke of *Normandy*, Son of *Philip de Valois*, engaged the Dauphin *Humbert* to make another Tranſaction with him, which may be call'd a New Conveyance; ſince Duke *John*, Eldeſt Son of the Houſe of *France*, his Children, and all his Poſterity, were appointed to ſucceed the Dauphin, to the Prejudice of *Philip* Duke of *Orleans*, who had been nominated to be his Heir by the firſt Tranſaction. But this Affair was not fully concluded before the Year 1349. when *Humbert* returned from a Cruſade of which he had been the Head. That Prince being reſolved to leave the World, the King of *France* ſent him ſome Deputies to make him new Offers, and to confirm him in his Deſign of Abdicating. The Negotiation began at *Tournon* in the Month of *February*, and was carried on in *March* at *Romans*, where the Act of conveyance was fully concluded. This Treaty was not exactly the ſame with thoſe of 1343, and 1344, eſpecially with Reſpect to the Perſon of the Succeſſor. The Choice fell upon *Charles*, eldeſt Son of the Duke of *Normandy*, to be from that very time inveſted with the Rights of the Sovereignty. The Parties had an Interview at *Lyons* the 16th of *July*, where *Humbert* yielded his States to Prince *Charles*, and put him in Poſſeſſion of them, by delivering to him the Scepter, the Ring, the Banner, and the Ancient Sword of *Dauphine*.

The Dauphin *Humbert* left the World the next day after that Ceremony; and that very day he took the Habit of St. *Dominick* at *Lyons*. From that time he was only call'd Brother *Humbert*, and wholly confined himſelf to the Duties and Exerciſes of his Profeſſion. He left *Dauphine* about the latter end of the ſame Year, and went to *Avignon*, where he was ordained by the Pope on *Chriſtmas-day*. A Week after he was Conſecrated Patriarch of *Alexandria*. In the ſame Year he was made Adminiſtrator of the Archbiſhoprick of *Rheims*, and continued to be ſo till he died; which happen'd at *Clermont* in *Auvergne*, the 22d. of *May*, 1355. His Body was carried to the Convent of the *Dominicans* at *Paris*, and buried in the Choir of their Church, near Queen *Clementia*, Siſter of *Beatrix* of *Hungary*, his Mother. Their Monuments are to be ſeen ſtill on both Sides of the Great Altar.

ARTI-

Article. XI.

Eſſais de Theodicee, ſur la Bonté de Dieu, la Liberté de l' Homme, & l' Origine du Mal. A Amſterdam, chez Iſaac Troyel Libraire. 1710.

That is,

An Eſſay upon the Goodneſs of God, the Free-will of Man, and the Origin of Evil. Amſterdam, 1710. *in* 8vo. *pagg.* 666. 46. *and* 99. *beſides the Preface.*

THE Matters treated of in this Book, are ſome of the moſt important in Philoſophy and Divinity; and ſuch as have exerciſed thinking Men in all Ages. Beſides, the Author, who has undertaken to write upon thoſe Subjects, is eminently qualified for ſuch a Performance. Thoſe two Conſiderations render this Work extremely valuable.

Before I proceed to give an Account of this Eſſay, it will not be improper to take notice of the Character of the Author. Tho' a Lay-man, he is well skill'd in Divinity. He is an excellent Philoſopher, a Mathematician of the firſt Rank, a good Philologer, well vers'd in Hiſtory and the learned Languages; in a Word, there is hardly any Man of a more ſolid and univerſal Learning. He is no leſs admirable for his polite Way of Writing: He confutes thoſe that differ from him, with great Modeſty: He does Juſtice to every Body, and diſcovers a wonderful Humanity. I muſt add, that tho' the *French* Language be not his Mother-Tongue, yet he writes it with great Politeneſs and Elegance. If I beſtow this juſt Encomium upon that Illuſtrious Author, 'tis in order to ſhew that Religion cannot be defended by a more able Pen. He undertakes to vindicate even the moſt Myſterious Doctrines, and to ſhew that the greateſt Objections that can be raiſed againſt them, are far from being Demonſtrative Arguments.

This Work contains, 1. A long Preface. 2. A Preliminary Diſcourſe concerning the Agreement of Faith with Reaſon. 3. An Eſſay upon the Goodneſs of God, the Free-will of Man, and the Origin of Evil, divided into three Parts. 4. A *Latin* Piece entitled, *Cauſa Dei aſſerta per Juſtitiam ejus, cum cæteris ejus Perfectionibus cunctiſque Actionibus conciliatam.* 5. Some Reflections upon a Book of Mr. *Hobbes*, concerning Free-will, Neceſſity and Chance. 6. Some Remarks upon a late Book of his Grace the Lord Archbiſhop of *Dublin*, concerning the Origin of Evil. I ſhall give an Account of thoſe Pieces at ſeveral times; and becauſe I ſhould be too prolix, if I ſhould follow the whole Thread of the Author's Reaſonings, I think it will be ſufficient to take notice of the moſt remarkable Things contained in his Book, I know that Variety is both agreeable and uſeful; and therefore I ſhall take care not to publiſh my Extracts one after another.

I. The Author begins his Preface with this Obſervation, That the Generality of Mankind have at all times placed Religion in Formalities. A ſolid Piety, that is, a true Virtue attended with Knowledge, never appeared among the Multitude. Moſt Men are only affected with outward Things: There are but few capable of any Diſcuſſion. Hence it is that Ceremonies and Articles of Faith are ſo much in Vogue. Religious Ceremonies, ſays the Author, would be very laudable, if thoſe who invented them, had taken care to make them ſubſervient to true Piety and Religion. "It was the Deſign of *Moſes*, and other good Legiſlators, of the wiſe Founders "of Religious Orders, eſpecially of *Jeſus Chriſt*, the "Divine Founder of the pureſt and beſt Religion". The ſame may be ſaid of Articles of Faith; they would be commendable, if they contained nothing but what is true. But it falls out too frequently, that Devotion is ſtifled by Religious Formalities, and Truth confounded with the Opinions of Men.

The Heathens had but one Sort of Formalities: They had many Ceremonies, but no Articles of Faith. Their Prieſts made it their Buſineſs to work upon their Minds by the Hope or Fear of Temporal Events; but they took little Care to make them ſenſible of another Life, and to give them a right Notion of God and the Immortality of their Souls.

Among all the antient Nations, none but the *Hebrews* had a publick Syſtem of Religion. *Abraham* and *Moſes* eſtabliſhed the Belief of One only God, Author of all Things. "The *Hebrews* ſpeak of him in a Manner "worthy of the ſupreme Being; and 'tis a ſurpriſing "Thing to ſee the Inhabitants of a ſmall Part of the "Earth more enlighten'd than the reſt of Mankind. "Perhaps the Wiſe Men of other Nations entertained "the ſame Thoughts; but they were not ſo happy as "to get many Followers, and to have their Doctrine "made a Law. It does not appear that the Doctrine of "the Immortality of the Soul made Part of the *Moſaical* Laws: *Moſes* believed it, and it was handed down "among the *Jews*; but it was not authorized in a popular Manner, till Jeſus Chriſt removed the Veil, and "plainly taught that human Souls receive in another Life "the Recompence of their Actions. *Moſes* gave a noble "Idea of the Power and Goodneſs of God, which many civilized Nations acknowledge to this Day; but "Jeſus Chriſt laid down all the Conſequences ariſing "from that Notion, and made it appear that the Goodneſs and Juſtice of God are plainly manifeſted by the "Happineſs he deſigns to beſtow upon Men in another "World". The Author ſays, he does not mention the other Articles of the Chriſtian Doctrine, being contented to ſhew how Jeſus Chriſt brought natural Religion into a Law. "He did what ſo many Philoſophers had "vainly endeavoured to do: And Chriſtianity having "prevailed at laſt in the *Roman* Empire, the Religion of "Wiſe Men became the Religion of the World. *Mahomet* did not depart from thoſe Fundamental Doctrines of Natural Religion: His Followers introduced them among the remoteſt Nations of *Aſia* and

“ *Africa*, and aboliſhed in many Countries the *Pagan*
“ Superſtitions, contrary to the Unity of God, and the
“ Immortality of the Soul.

After theſe Obſervations, the Author ſhews that true Piety, and even true Happineſs, conſiſts in the Love of God; but that Love ought to be attended with Knowledge. Our good Actions proceeding from that Principle afford us a Pleaſure, which very much heightens our Virtue. When we obey Reaſon, we fulfil the Orders of the Supreme Reaſon, and direct all our Intentions to the Common Good, which is not different from the Glory of God. Whether we ſucceed or not, we are contented with what happens, ſubmitting to the Will of God, and knowing that what he wills is beſt for us. When we are thus diſpoſed, we are not diſcouraged by any ill Succeſs; we grieve only for our Faults; and notwithſtanding the Ungratfulneſs of Men, we continue to do all the Good we are capable of. Our Charity is attended with Humility and Moderation, and does not affect to rule over others. Being ſenſible of our Imperfections, and obſerving many good Qualities in other Men, we are inclined to cenſure our Actions, and to excuſe their Faults. There can be no Piety without Charity; and whoever is not officious and bountiful, will never have a ſincere Devotion.

Nature, a good Education, and the Converſation of pious and virtuous Perſons may very much contribute to give ſuch a Frame of Mind; but good Principles will more effectually do it. 'Tis impoſſible to love God without knowing his Perfections; and that Knowledge contains *the Principles* of a true Piety. The imprinting of thoſe Principles in Men's Minds ought to be the Deſign of true Religion: “ But it frequently falls out that the
“ Teachers of Religion take a very different Method.
“ Devotion is placed in the Practice of Ceremonies, and
“ the Chriſtian Doctrines have been loaded with Formu-
“ laries. Thoſe Ceremonies are not always very proper
“ to keep up a Senſe of Virtue; and the Formularies
“ are not ſuch as may enlighten the Mind. Who would
“ believe it? The Chriſtians fancied they could be de-
“ vout without loving their Neighbours, and Pious
“ without loving God: Or they believed they could

“ love their Neighbours without ſerving them, and love
“ God without knowing him. The Publick was not
“ ſenſible of this Diſorder for ſeveral Ages, and there
“ are ſtill great Remains of the Kingdom of Darkneſs.
“ Some Men, who frequently diſcourſe of Religion,
“ Piety, and Devotion, and whoſe Profeſſion is to teach
“ them, have not always a right Notion of the Divine
“ Perfections. Their Ideas of the Goodneſs and Juſtice
“ of the Supreme Being are falſe: They repreſent God
“ as a Being, that does not deſerve our Love and Imitation.

The Author looks upon it as a Thing of a very dangerous Conſequence. He obſerves that the ancient Errors of thoſe, who accuſed the Deity, or repreſented God as an ill Principle, have been revived in our Days. Some Men have inſiſted upon the irreſiſtible Power of God inſtead of diſplaying his infinite Goodneſs: They have alledged a deſpotick Authority, inſtead of conceiving a Power regulated by the greateſt Wiſdom. Our Author having obſerved that thoſe wrong Opinions were chiefly grounded upon ſome confuſed Notions of Liberty, Neceſſity, and Deſtiny, has thought fit to impart to the Publick his Reflections on thoſe important Matters, in an *Eſſay upon the Goodneſs of God, the Free-will of Man, and the Origin of Evil.*

He proceeds to make ſome Reflexions upon the great Queſtion concerning Liberty and Neceſſity. Men have been at all times puzzled with a Sophiſm, call'd by the Ancients *the idle Reaſon*, becauſe it tended to make Men Idle, or Careleſs, and to mind nothing but their Inclination to a voluptuous Life. For, ſaid they, if things to come are neceſſary, what is to happen, will infallibly happen, whatever we may do. But (ſaid they) Things to come are neceſſary, either becauſe God foreſees, and even pre-eſtabliſhes them; or becauſe every thing does neceſſarily happen by a Concatenation of Cauſes; or by the very Nature of Truth, which is determined in the Enunciations relating to future Events, as it is in all other Enunciations; for an Enunciation muſt always be true or falſe in itſelf, though we are not always ſenſible of it.

A wrong Notion of Neceſſity, being thus introduced among Men, has occaſioned a kind of *Fatum Mahumetanum, Turkiſh* Fate. The Author calls it ſo, becauſe 'tis commonly ſaid, that the *Turks* will not avoid the greateſt Dangers, for ſome Reaſons like thoſe that have been juſt now mentioned. The *Fatum Stoicum* was not ſo bad as 'tis generally believed: It did not hinder Men from minding their private Concerns, but made them eaſy under all Circumſtances, conſidering that Neceſſity renders all our Cares and Sorrows uſeleſs.

The Practice of moſt Men, and even of moſt Chriſtians, is attended with a mixture of *Turkiſh* Fate, tho' they are not ſenſible of it. 'Tis true, they are not Idle and Careleſs upon an imminent Danger, or when they have a Proſpect of ſome great Advantage: But when the Good or Evil is doubtful and at a diſtance, or when the Remedy appears diſagreeable, they are well pleaſed with *the idle Reaſon.* For Inſtance, when the Queſtion is to preſerve their Health, and even their Lives by a good *Regimen,* they frequently anſwer, that our Days are told, and that 'tis in vain to ſtrive againſt one's Deſtiny. But thoſe very Men uſe even the moſt abſurd Remedies to cure a Diſtemper, which they had neglected.

Men are particularly apt to alledge a pretended Neceſſity in order to excuſe their Vices. "I have frequently heard young Men ſay, that 'tis in vain to preach up Virtue and to blame Vice, and to talk of Rewards and Puniſhments, ſince it may be ſaid of the Book of Fate, What is written, is written, and we can make no Alteration in it; and that the beſt Way is to indulge one's Inclinations, and to ſatisfy the preſent Deſires. Thoſe young Men, who ſet up for Free-thinkers, did not conſider the ſtrange Conſequences of that Argument, which proves too much, ſince it proves, (for inſtance) that one ought to drink a pleaſant Liquor, though it were poiſoned. For by the ſame Reaſon, I might ſay, if it be written in the Archives of Deſtiny, that a Poiſon will kill me now, it will certainly kill me, tho' I ſhould not drink that Liquor; and if ſuch a Thing be not written, that poiſoned Liquor will

" not be the Occaſion of my Death, though I ſhould " drink it; and conſequently I may boldly take any " thing that I like, though never ſo pernicious: Which " implies a manifeſt Abſurdity. They were a little " puzzled with this Objection; but they urged again " the ſame Argument turned ſeveral ways, till I ſhew- " ed them wherein the Fault of that Sophiſm con- " ſiſts. 'Tis not true, that a Thing will happen, what- " ever one may do: It happens becauſe Men do what " leads to it: And if the Event is written, the Cauſe " that will produce it is alſo written. And therefore the " Connexion between Effects and their Cauſes, far from " proving a Neceſſity prejudiciable to Practice, plainly " proves the contrary.

A fatal Neceſſity, continues the Author, would be wholly inconſiſtent with Free-will; and therefore no Action could be juſt or unjuſt, praiſe-worthy or blame-able, and deſerve a Reward or Puniſhment. The Con-ſequences ariſing from the Doctrine of an irreſiſtible Ne-ceſſity are ſo pernicious, that it concerns every Body to know the different Degrees of Neceſſity; and that ſome cannot be prejudicial, whilſt others are liable to dreadful Conſequences.

Some Men not contented to affirm that Virtue and Vice are indifferent Things, carry their Boldneſs ſo far as to make God an Accomplice of their Crimes; wherein they imitate the Heathens, who aſcribed their wicked Actions to their Gods, as if a Deity moved them to do Evil. The Chriſtian Philoſophy, which teaches us the Dependance of all Things from the firſt Author, and his Concourſe with all human Actions, ſeems to increaſe the Difficulty. But ſuppoſing that God does not concur with the Sins, of Men, his foreſeeing and permitting thoſe Sins which he might have prevented, appear in-conſiſtent with his Holineſs. And therefore ſome Philo-ſophers, and even ſome Divines, rather choſe to deny God's Preſcience of future Events, than to acknowledge it to the Prejudice of his Goodneſs. The *Socinians* and *Conrad Vorſtius* are inclined that way. *Thomas Bonartes*, a Pſeudonymous *Engliſh* Jeſuit, and a very Learned Man, ſeems to be of that Opinion in his Book, *De concordia Scientiæ cum Fide*.

They are doubtleſs in the wrong; but others are not leſs to blame, who being perſuaded that nothing happens without the Will of God, aſcribe to him ſo many things unworthy of the wiſeſt and beſt of Beings, that one would think they have no Notion of his Goodneſs. They believe that God being the Supreme Maſter of the World, might without any Prejudice to his Holineſs induce Men to ſin, only becauſe he will have it ſo, or to have the Pleaſure of puniſhing them. Nay, they affirm that he might take Delight in inflicting eternal Puniſhments upon innocent Perſons, without any Injuſtice, becauſe no body has a Right to find fault with what he does. Some are gone ſo far as to ſay, that God does actually uſe his Creatures in ſuch a Manner; and becauſe we are extremely inconſiderable with Reſpect to God, they compare us with Worms, which Men do not ſcruple to tread upon, or in general with thoſe Animals of a different Kind from ours, for which we have little Regard. Thoſe Extravagant Opinions are now entertained by very few Divines; and it muſt be confeſſed that they are altogether inconſiſtent with the Juſtice and Holineſs of God.

Our Author takes notice, in the next Place, of the Doctrines of Original Sin, Grace, and Predeſtination, and obſerves that they are liable to great Difficulties. He undertakes to anſwer all thoſe Difficulties, and particularly thoſe that concern the Origin of Evil. He gives us the Plan of his Work, which will ſufficiently appear by the following Extracts. He beſtows a great Encomium upon the late M. *Bayle*, though he confutes him; and calls his Dictionary a *Wonderful* Work. He ſays the Eloquence of that Author was as great as his Penetration, and that he has given great Proofs of a vaſt Erudition.

The next Piece, contained in this Volume, is too long to inſert here an Extract of it.

See Article XIV.

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ARTICLE XII.

A SEVENTH Extract of the National Synods of the Reformed Churches of France. (The Sixth Extract may be ſeen in ART. IX.)

XXIId. *National Synod held at* Vitré *in the Year* 1617.

1. THIS Aſſembly ordered, that the Deputies of the ſeveral Provinces ſhould for the time to come make the following Proteſtation.

" We promiſe before God to ſubmit to whatever " ſhall be concluded and reſolved in our Holy Aſſembly, " and to obey and execute it with all our Power; being " perſuaded that God will preſide in it, and lead us by " his Spirit into all Truth and Equity, by the Rule of his " Word, for the Good and Edification of his Church, " and for his great Glory. This we beg of him by our " Prayers, *&c.* Pag. 81, 82.

2. " All the Churches are deſired to be very cautious " in admitting the *Moors* expelled from *Spain*, and ram- " bling from one Church to another; and not to give " them any Atteſtation, before a due Examination of " their Life and Belief. Thoſe, who have already been " admitted, and belong to ſome Churches, ſhall be alſo " carefully examined in what concerns their Inſtruction " and Conduct: And when any Teſtimonial ſhall be " delivered to them, their Baptiſm and the Number of " their Children ſhall be mentioned in it; as alſo whe- " ther their Children have been baptized, and at what " Age, and by what Signs one may know that they are

"the ſame Perſons mentioned in the ſaid Certificates. *Pag.* 96, 97.

3. The Deputies of this Synod made a Speech to *Lewis* XIII. Here follow ſome Paſſages out of it.

S I R,

"WE are proſtrated at your Majeſty's Feet, with all his faithful Subjects who profeſs the Reformed Religion, repreſented by the National Synod, held at *Vitré* by your Permiſſion and Royal Authority. We have been deputed by that Aſſembly, to congratulate your Majeſty about the Peace your Kingdom enjoys, and to expreſs our Satisfaction to ſee your Authority well eſtabliſhed, and your ſacred Perſon at full Liberty. Next to God we aſcribe this Happineſs to the Reſolution your Majeſty took, and ſo generouſly executed, by puniſhing that great Diſturber of our Kingdom, who deſigned to overthrow your Authority, and (which is worſe) expoſed your ſacred Perſon to imminent Dangers.

"Your Majeſty has acted in a very extraordinary manner; and it was a divine and miraculous Attempt, ſince the Storm was immediately attended with a Calm, and the War with Peace, and our Fears and Dangers were changed into Aſſurance and Safety: Our Government, which was tyrannical, became mild and equitable; and therefore we ſee now, as if your Majeſty had but lately aſcended the Throne, that we have a King indeed, and all the World acknowledges that the King of *France* deſerves to Reign.

"——— But there are other Reaſons, whereby we are ſtrictly bound to it, (*to pay a due Obedience to the King,*) *viz.* our Conſciences and our Religion, which teach us to obey the ſupreme Powers, and that whoever reſiſts them, oppoſes the Ordinance of God, who raiſed your Majeſty to the Throne, ſet the Crown on your Head, put the Scepter into your Hands, and all Sorts of Heroical Virtues into your Royal Heart. Wherefore, S I R, next to God we acknowledge that your Majeſty is our only Sovereign; and it is an Article of our Belief, that there is no

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" intermediate Power between God and Kings. It is " a damnable Hereſy among us to doubt of it, and " a capital Crime to diſpute about it. SIR, We " have learned this of our Predeceſſors: We are per- " ſuaded of it, and proclaim it every where. We " preach that Doctrine in the Pulpit: We deſire to " live and dye in thoſe Sentiments, that our Poſteri- " ty may learn to do the ſame in our Imitation. *Pag.* 105, 106.

ARTICLE XIII.

SOISSONS.

THERE are in *Our Lady's* Abby in this City, two ancient Monuments, one of which is aſcribed by a popular Tradition to St. *Deroſin,* Biſhop of *Soiſſons*; and the other to St. *Voué* Confeſſor. Father *Spiridion Poupart,* Religious Penitent of the third Order of St. *Francis,* pretends to prove that it is a falſe Tradition, and has lately publiſhed a Diſſertation, in which he ſays that the Opinion of thoſe who aſcribe the firſt Tomb to St. *Deroſin,* is at moſt problematical, and the Second uterly falſe. He does not prove his Aſſertion by any Piece to be found in the Works of ancient Authors, or by any Inſcription, but by an Explication of the Symbols and Ornaments, which appear upon thoſe Monuments. Having laid down, that thoſe Tombs were made under the Reign of *Conſtantius, Magnentius,* or *Decentius,* he undertakes to explain the Ornaments that are upon the Firſt; and concludes from his Explication, that this Tomb might have been made for St. *Deroſin,* becauſe thoſe Ornaments ſuit with a Biſhop. But he is not fully convinced of it, becauſe thoſe Ornaments may ſuit with any Chriſtian, whatever Condition he be of.

“ There are Five Repreſentations upon the ſecond
“ Monument, *ſays the Author.* The firſt is a Chriſ-
“ tening; the ſecond, a Woman in the Poſture of a
“ Suppliant; the third, a Croſs, two Soldiers, a Crown
“ of Laurel, three Doves, and a *Greek Chriſt*; the
“ fourth, a Man in the Poſture of a Suppliant; the
“ fifth, ſome Perſons who quench their Thirſt. At the
“ End oppoſite to the Altar there are a burning Stove,
“ and two Men who joyn Hands; and at the other End,
“ a naked Man, and a Griffin. I maintain, *ſays the Au-*
“ *thor,* that this Tomb was never made for St. *Voué*”.
Here follow the beſt Arguments he alledges for it. 1. A Crown of Laurel among the Ancients was only beſtowed upon Military Men, or thoſe who carried a Prize in the Games conſecrated to *Apollo.* It cannot be ſaid that this Crown was put here for a Man, who got the Prize at any profane Games, ſince it appears among Chriſtian Ornaments. And therefore that Monument muſt have been made for a Military Man, who was a Chriſtian. 2. The Ornaments of a Tomb ought to have ſome Affinity with the Condition of the Perſon buried under it: But what Affinity can two Soldiers and a Crown of Laurel have with ſuch an Anachoret as St. *Voué* was? 3. Father *Poupart* pretends that thoſe two Soldiers are Legionary Soldiers; from whence he concludes that this Tomb was made for the General of an Army, or an Officer of Diſtinction.

PARIS.

FATHER *Calmet* has publiſhed a fourth Volume of his Commentary upon the Bible, *viz.* upon *Joſhua* the *Judges,* and *Ruth.*

Commentaire litteral ſur tous les Livres de l'Ancien & Nouveau Teſtament. Par le R. P. D. Auguſtin Calmet, Religieux Benedictin de la Congregation de S. Vanne & de S. Hydulphe. JOSUE, LES JUGES, ET RUTH. Paris 1711. In 4to.

The Author has prefixed to the Book of *Joſhua*; 1. A Preface. 2. A Chronological Table of the chief Things mentioned in that Book. 3. A Diſſertation upon *Joſhua*'s commanding the Sun and Moon to ſtand ſtill. 4. Another Diſſertation concerning the Stones that fell from Heaven upon the *Canaanites*. 5. A third Diſſertation, wherein the Author ſhews into what Countries the *Canaanites* fled, after they had been expelled by *Joſhua*. 6. Several Remarks upon a new Map of the Land of Promiſe.

In the firſt Diſſertation, Father *Calmet* maintains that the Sun ſtood ſtill. *Rabbi Maimonides* does peremptorily deny it: *Grotius* ſeems to be of the ſame Opinion. *Spinoza* ſays, that *Joſhua* and his Army fancied the Sun ſtood ſtill, becauſe they knew not that the vaſt Quantity of Hail that was in the Air, might occaſion a great Refraction of the Sun's Beams. *La Peyrere* pretends, that the Sun did ſet as uſually; and that being under the Horizon, the *Iſraelites* believed it was ſtill above it, becauſe they perceived in the Air a Light, that laſted a conſiderable time. Father *Calmet* confutes thoſe Authors, and finds no Difficulty in the common Opinion. “The Sun and Moon ſtood ſtill (*ſays he*) at the ſame time, and the whole Machine of the World was at reſt, like all the Parts of a Conſort of Muſick in a profound Silence.

We read in the Book of *Judges*, Chap. X. v. 11. that *the Lord caſt down great Stones from Heaven upon* (the *Canaanites*) *unto Azekah, and they died*, &c. Moſt Commentators ſay the Meaning of thoſe Words is, that God ſent down a Storm of Hail of an extraordinary Bigneſs, which falling with great Violence killed many *Canaanites*. Father *Calmet* is of another Opinion, and takes the Word *Stones* in a Literal Senſe. A Storm of Stones, ſays he, is neither impoſſible nor ſupernatural. There are ſeveral Inſtances of it in the *Roman* Hiſtory. On the 7th of *November*, 1492. (the Author goes on) there fell with a Storm of Hail, a large Stone, which I have ſeen in the Pariſh-Church of *Enſiſhem* in *Alſace*: It looks like a large blackiſh Flint-Stone, and is ſaid to weigh 300 Pounds. In the Year 1510. there fell in the Fields adjacent to *Abdua* 1200 Stones of an Iron-Colour, extremely hard, and ſmelling like Brimſtone. One of them weighed 120 Pounds, and another 60. *Gaſſendus* ſays, that on the 29th of *November*, 1637. about ten a-Clock in the Morning, two Perſons being in the Fields ſaw above the Mountain of *Varſon* a burning Stone in the Air. They heard at firſt a Noiſe like that of ſome Canon-ſhots; and then there appeared about the Stone a kind of Circle of ſeveral Colours, being about four Feet of Diameter. It went by the two Men at the Diſtance of a hundred Paces, being raiſed about thirty Foot above Ground. It fell three hundred Paces from the Place where they ſtood, and made a Hole three Foot deep, where it was found. It was as large as a Calf's Head, and looked almoſt like that of a Man. It weighed 54 Pounds: One may ſee it ſtill at *Aix* in *Provence*. When the new Iſle of *Santorin* came out of the Sea in 1707. a Noiſe like that of great Canon-ſhots was heard for ſeveral Days, and many burning Stones flew up into the Air, and fell again into the Sea.

In the third Diſſertation, Father *Calmet* undertakes to prove, that the *Canaanites* retired chiefly into *Africa*, and the Iſles of the Mediterranean Sea.

His Remarks upon the Geopraphical Map of the Land of *Promiſe*, are worth Reading. He obſerves the Miſtakes of the Geographers, and particularly thoſe that have been occaſioned by the Relations publiſhed ever ſince the Cruſades. “When thoſe, ſays he, who took upon them the Croſs for the Holy War, made themſelves Maſters of *Paleſtine*, they pretended to find in that Country every Thing that was there in the Time of *Joſhua* and *Joſeph*. Upon a ſmall Reſemblance of Names, or Situation, in a Word, upon the leaſt Conjecture they believed, and made others believe, that ſuch a Place, for inſtance, was *Bethulia*, another, the Oak of *Mamre*, or *Lot*'s Cave, or the Turpentine-tree of *Jacob*, or *Adam*'s Sepulchre, or the Houſe of *Cleophas*, or the Juniper-tree of *Elijah*, or the Fountain of *Hagar*, or the *Caſtellum quod contra vos eſt*, or a Hundred other Things of the like Nature”. The Author repreſents the Land of *Promiſe* much larger than it is commonly thought to be.

There are two Diſſertations prefixed to the Book of *Judges*. The firſt concerns the Manſions, or Dwelling-places of the ancient *Hebrews*; and the ſecond, *Jephthah*'s Vow.

Article XIV.

*A * SECOND Extract of the* Eſſay concerning the Goodneſs of God, the Free-will of Man, and the Origin of Evil.

II. I Proceed to give an Account of the *Diſcourſe concerning the Agreement of Faith with Reaſon.*

The Author ſuppoſes, that two Truths cannot contradict one another; that Revealed Truth is the Object of Faith, and that *Reaſon* is a Concatenation of Truths known by the Light of Nature. Theſe Truths are of two Sorts. Some are *Eternal,* and *abſolutely neceſſary,* ſo that the contrary implies a Contradiction: Such are thoſe Truths, the Neceſſity whereof is Logical, Metaphyſical, or Geometrical, which none can deny without running into Abſurdities. Others may be called *Poſitive,* becauſe they conſtitute, or depend upon thoſe Laws, which God was pleaſed to eſtabliſh in Nature. We learn them by Experience, that is, *à poſteriori*; or by Reaſon, and *à priori,* that is, by conſidering the Fitneſs which occaſioned them. That Fitneſs is alſo grounded upon ſome Reaſons; but it is the free Choice of God, and not a Geometrical Neceſſity, that makes him prefer what is fit and proper, and bring it into Exiſtence. And therefore it may be ſaid, that *Natural Neceſſity* is founded upon *Moral Neceſſity,* that is, upon a wiſe Choice, and that both of them ought to be diſtinguiſhed from *Geometrical Neceſſity.* Natural Neceſſity makes the Order of Nature, and conſiſts in the Laws of Motion, and ſome other General Laws, which God was pleaſed to eſtabliſh when he created the World. He did not eſtabliſh them without

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* *The firſt Extract may be ſeen in* Article XI.

Reaſon; for he chuſes nothing out of Humour, and as it were at a venture, and thro' a mere Indifference; but the General Reaſons of Good and Order, which moved him to it, may be overcome in ſome Caſes by ſome Reaſons of a Superior Order.

Which ſhews, that God may diſpenſe his Creatures from the Laws preſcribed to them, and produce ſomething contrary to the Courſe of Nature, by working a *Miracle*. The Laws of Nature are ſubject to the Diſpenſation of the Legiſlator; whereas Eternal Truths, like thoſe of Geometry, cannot be diſpenſed with, and Revelation cannot be contrary to them. Wherefore there can be no invincible Objection againſt Truth. For if it be a Demonſtration grounded upon undeniable Principles or Facts, and formed by a Connexion of Eternal Truths, the Concluſion muſt be true and indiſpenſable, and what is contrary to it muſt be falſe; otherwiſe two Contradictory Propoſitions might be true at the ſame time. But if the Objection is not demonſtrative, it will only make a probable Argument, which can be of no force againſt Faith, ſince 'tis agreed that the Myſteries of Religion are contrary to Appearances. M. *Bayle* declares (in his Poſthumous Anſwer to M. *le Clerc*) that he does not pretend that there are any Demonſtrations againſt the Articles of Faith; and conſequently, all thoſe inſurmountable Difficulties, and the pretended Oppoſition between Reaſon and Faith, do entirely vaniſh away.

Hi motus animorum atque hæc diſcrimina tanta
Pulveris exigui jactu compreſſa quieſcunt.

Clear Notions, Neceſſary Truths, and the Demonſtrative Conſequences of Philoſophy, cannot be contrary to Revelation. When any Philoſophical Maxims are rejected in Divinity, 'tis becauſe they are only of a Natural or Moral Neceſſity, grounded upon Appearances and the uſual Courſe of Things.

Thoſe who pretend that Divinity and Philoſophy, or Faith and Reaſon, do not agree together, are not always very careful to expreſs themſelves clearly: They confound the Words *to explain, to comprehend, to prove, to maintain.*

maintain. Myſteries can be *explained,* as much as is neceſſary to believe them; but they cannot be *comprehended.* Thus in Natural Philoſophy, we are able to explain many ſenſible Qualities to a certain Degree, but in a very imperfect Manner, becauſe we do not comprehend them. Neither can we explain Myſteries by Reaſon; for every thing that can be proved *à priori,* or by Reaſon, may be comprehended. Wherefore all that we can do, when we believe Myſteries, (being reaſonably perſuaded of the Truth of Religion,) is to *maintain* them againſt all Objections: Otherwiſe we have no Reaſon to believe them; for every thing that may be confuted in a ſolid and demonſtrative Manner, muſt needs be falſe; and the Proofs of the Truth of Religion, which can only afford a *Moral Certainty,* would be counterbalanced, and even ſurmounted by ſome Objections of an *Abſolute Neceſſity,* if they were convincing, and altogether demonſtrative.

The Queſtion concerning the Agreement of Faith with Reaſon, has always been a great Problem. The moſt Learned Fathers of the Primitive Church approved the Doctrine of the *Platoniſts* in many Things. The Philoſophy of *Ariſtotle* prevailed by degrees above that of *Plato,* when Syſtems began to be in Faſhion, and when Theology became more Syſtematical by reaſon of the Deciſions of General Councils, which afforded ſeveral Formularies. St. *Auguſtin, Boethius,* and *Caſſiodorus* in the *Weſt,* and St. *John Damaſcen* in the *Eaſt,* did more particularly contribute to bring Theology into a Form of Science; not to mention *Beda, Alcuinus,* St. *Anſelm,* and ſome other Divines skilled in Philoſophy. At laſt the Schoolmen came in; and the idle Life of the *Monks* having occaſioned many Speculations, ſupported by *Ariſtotle*'s Philoſophy, they made a complete Syſtem compoſed of Divinity and Philoſophy, and containing many Queſtions, moſt of which proceeded from the Care that was taken to reconcile Faith with Reaſon. The Author obſerves the Imperfections of thoſe Syſtems, and then adds: " However, I muſt own with the Incomparable " *Grotius,* that ſome Gold lies ſometimes concealed un- " der the barbarous *Latin* of the *Monks*; which made " me wiſh ſeveral times, that an able Man, engaged by

" his Profeſſion to learn the Language of the Schools, " would have extracted the beſt Things out of the Writings of Scholaſtick Writers, and that another *Petavius* " or *Thomaſſin* would have done with reſpect to the Schoolmen, what thoſe two Learned Perſons have done with reſpect to the Fathers. It would be a very curious Work, " and of great uſe for Eccleſiaſtical Hiſtory; and by that " means the *Hiſtoria Dogmatum* would be continued to the " Time of the Reſtoration of Learning, and even farther.

Some time before the Reformation, there was in *Italy* a Sect of Philoſophers, who pretended that Faith could not be reconciled with Reaſon. They were called *Averroiſts*, from *Averroes* a famous *Arabian* Philoſopher. This Author maintained, that the Soul could not be immortal according to *Ariſtotle*, and even according to *Reaſon*; for at that time *Ariſtotle* and *Reaſon* were almoſt looked upon as one and the ſame thing. He argued thus: " Mankind are Eternal according to *Ariſtotle*; and therefore " if human Souls are not deſtroyed, we muſt admit the " *Metempſychoſis* rejected by that Philoſopher; or, if there " are continually new Souls, we muſt ſuppoſe an infinite " Number of thoſe Souls exiſting from all Eternity: " But an actual Infinity is impoſſible, according to the " Doctrine of *Ariſtotle*; therefore it follows, that the " Souls, that is, the Forms of Organized Bodies, are deſtroyed with thoſe Bodies; or at leaſt the Paſſive Intellect belonging to every Perſon. So that there will " only remain an active Intellect, common to all Men, " which muſt needs work where-ever the Organs are diſpoſed for it; as the Wind produces a kind of Muſick, " when introduced into the Pipes of an Organ.

This pretended Demonſtration was a very weak Argument. It does not appear that *Ariſtotle* has well confuted the *Metempſychoſis*, nor proved the Eternity of Mankind: Beſides, 'tis a falſe Aſſertion to ſay, that an actual Infinite is impoſſible. And yet the *Ariſtotelicians* looked upon that Argument as a perfect Demonſtration; from whence they inferred that there was a certain Sublunary Intelligence, the partaking of which made our active Intellect. But others, leſs addicted to *Ariſtotle*, went ſo far as to acknowledge an univerſal Soul, that was the Ocean of all particular Souls; and believed that this univerſal Soul remained, whilſt the particular Souls had an End. According to this Doctrine, the Souls of Animals begin to exiſt by falling like Drops of Water from the Ocean, when they find a Body which they can animate; and they periſh being reunited to the Ocean of the Souls, when the Body is diſſolved, as Rivers loſe themſelves in the Sea. Many believed that God is that univerſal Soul; but others were of Opinion that it was created and ſubordinate to him. This falſe Doctrine is very ancient; and the Vulgar may eaſily be dazzled with it. There are two Paſſages in *Virgil* (*Æn*. VI. v. 724. *Georg*. IV. v. 221.) wherein it may be found expreſſed in very fine Verſes. Some modern Authors have not ſcrupled to admit that univerſal Soul, which abſorbs all other Souls. This Opinion has been entertained with great Applauſe, by thoſe who call themſelves *Eſprits Forts*; and M. *de Preiſſac*, a Soldier and a Man of Wit, who pretended to Philoſophy, did publickly ſet it forth in Converſation.

Our Author ſays, he thought fit to make this ſhort Digreſſion, becauſe it appeared to him ſeaſonable, at a time when too many Men endeavour to overthrow the very Foundations of Natural Religion.

To return to the *Averroiſts*: They maintained that the Soul is mortal, according to Philoſophy; but they proteſted to believe its Immortality, as the Chriſtian Theology teaches it. Such a Diſtinction appeared ſuſpicious, and ſuch an Oppoſition between Faith and Reaſon was openly rejected by the Prelates and Doctors of that Time, and condemned in the laſt Council of *Lateran* under Pope *Leo* X. and the Learned was deſired to remove the Difficulties, which ſeemed to ſet Theology and Philoſophy at Variance. Nevertheleſs this Doctrine was kept up *incognito*. *Pomponatius* was ſuſpected of it, and the very Sect of the *Averroiſts* was preſerved by Tradition. *Cæſar Cremoninus*, a famous Philoſopher of that time, is thought to have been one of its chief Supports. *Andrew Cæſalpinus* a learned Phyſician, (who, next to *Servetus*, came neareſt the Circulation of the Blood,) was accuſed by *Nicolas Taurellus*, in a Book entitled *Alpes Cæſæ*, of being one of thoſe Peripateticks, who were no Friends to Religion. Some Traces of that Doctrine are alſo to be found in the *Circulus Piſanus Clau-*

dii Berigardi, a Native of *France*, who taught Philoſophy at *Piſa*. But it appears in a more particular manner from the Writings and Letters of *Gabriel Naudeus*, that *Averroiſm* did ſtill continue, when that Learned Man was in *Italy*. The Corpuſcular Philoſophy, which came in ſoon after, ſeems to have extinguiſhed that Sect. Perhaps ſome *Atomiſts* would willingly teach the Doctrine of thoſe *Averroiſts*, if they could do it ſafely: But ſuch an Abuſe could do no Prejudice to the Corpuſcular Philoſophy, which may be combined with the ſolid Doctrines of *Plato* and *Ariſtotle*, and reconciled with Theology.

The Author gives us an Hiſtorical Account of the Controverſy concerning the Uſe of Philoſophy in Divinity among ſeveral Proteſtant Writers. That Diſpute was chiefly occaſioned by the Myſteries of the Trinity, and Incarnation, and the Lord's Supper. The *Socinians* have been confuted by ſeveral Divines, and frequently with good Succeſs. The *Lutherans* and the Reformed agree well enough among themſelves, when they attack the *Socinians*: “And becauſe the Philoſophy of thoſe Sectaries is not very exact, it has been generally run down”. But the Two Proteſtant Parties fell out about the Euchariſt. Whereupon the Author informs us, that the *Lutherans* “do not approve the Doctrine of *Conſubſtantiation* or *Impanation*, and that it cannot be aſcribed to them, but by thoſe, who are not well acquainted with their Opinion: For they do not admit the Incluſion of the Body of Chriſt in the Bread, nor any Union between both, but only a Concomitancy, whereby thoſe Two Subſtances are received at the ſame Time”. This Paſſage will appear the more curious to the Readers, becauſe 'tis generally believed that the *Lutherans* teach the Doctrine of *Conſubſtantiation*.

The Divines of all Parties, (as the Author thinks,) acknowledge that no Article of Faith can imply a Contradiction, or be contrary to any Demonſtration as true as thoſe of the Mathematicks. And therefore (ſays he) ſome Authors ſhould not have granted that the Holy Trinity is contrary to this Principle: *Two Things, which are the ſame with a Third, are alſo the ſame between themſelves.* Neceſſary and Eternal Truths ought never to be given over, in order to maintain a Myſtery, leſt the Enemies of Religion ſhould take Advantage of it to cry down Revelation and all its Myſteries.

The common Diſtinction between what is *above Reaſon*, and what is *againſt Reaſon*, agrees well enough with the above-mention'd diſtinction between *abſolute* and *natural Neceſſity*. For what is againſt Reaſon is contrary to thoſe Truths, that are abſolutely Certain and Indiſpenſable; and what is above Reaſon is only contrary to our common Experience and Apprehenſion. "And therefore, *ſays the Author*, I wonder that ſome Men of Parts, and M. *Bayle* among others, ſhould oppoſe that Diſtinction. It is certainly very well grounded. A Truth is above Reaſon, when our Minds cannot comprehend it: And ſuch is, in my Opinion, the Holy Trinity; ſuch are Miracles, which none but God can work, as, for Inſtance, the Creation; ſuch is the Choice of the Order of the Univerſe, which depends upon the univerſal Harmony, and a diſtinct Knowledge of an infinite Number of Things all at once. But a Truth can never be againſt Reaſon; and a Doctrine confuted by Reaſon is ſo far from being Incomprehenſible, that nothing can be more evident and more eaſily comprehended than its Abſurdity.

The Author proceeds to examine this Queſtion, *Whether a Truth, eſpecially a revealed Doctrine, may be liable to unanſwerable Objections*. He does not believe it. For, ſays he, is an *Objection* any thing elſe but an Argument, the Concluſion whereof contradicts our Aſſertion? Is not an *invincible* Argument a *Demonſtration*? And therefore if there is ſuch an Objection againſt our Aſſertion, it muſt be confeſs'd that the Falſity of our Aſſertion is demonſtrated; otherwiſe two contradictory Propoſitions would be true at the ſame time. The Author concludes, that one may always make a Satisfactory Anſwer to any Objection propoſed againſt a Truth. Nay, he believes that a Man of indifferent Parts, if he be attentive, and knows how to uſe the Rules of common Logick, will be able to anſwer the moſt perplexing Objection againſt a Truth, when the Objection is only grounded upon Reaſon, and propoſed as a Demonſtration. Notwithſtanding the Contempt which ſeveral Modern Authors expreſs for the Logick of *Ariſtotle*, it muſt be owned, ſays the Author, that it affords an infallible way of Confuting Error upon thoſe Occaſions. For any one, who examines an Argument according to the Rules, will always ſee whether it be wrong in the Form, or whether it contains any Premiſe, that wants to be proved by a good Argument.

It is quite another thing when the Queſtion runs only upon *Probabilities*; for the Art of judging of probable Arguments is not yet well eſtabliſhed: Our Logick is ſtill very imperfect in that Reſpect, and hardly affords any thing but the Art of judging of Demonſtrations. This Art is ſufficient in the preſent Caſe; for when Reaſon is objected againſt an Article of Faith, we need not be concerned about an Objection that goes no farther than Probability; ſince 'tis agreed on all hands that Myſteries are contrary to Appearances, and have nothing in them that is probable, when conſidered only with Reſpect to Reaſon. 'Tis enough that they contain no Abſurdity; and therefore nothing leſs than a Demonſtration is requiſite to confute them.

The following Paſſage deſerves to be inſerted here at length. " We want no Revelation to know that there is " a ſole Principle of all Things, infinitely Good, and infinitely Wiſe. Reaſon teaches us the Exiſtence of that " Principle by infallible Demonſtrations; and conſequently all the Objections taken from the uſual Courſe " of Things, wherein we obſerve ſeveral Imperfections, " are only grounded upon falſe Appearances. For if we " could underſtand the univerſal Harmony of the World, " we ſhould ſee, that thoſe things which we are apt to " blame, are connected with the wiſeſt Plan that could " be choſen; in a word, we ſhould *ſee*, and not *believe* " only, that what God has done is the beſt. By *ſeeing* I " mean here what is known *à priori* by the Cauſes, and " by *believing* what we judge only by the Effects, tho' " the one be as certainly known as the other. To which " we may apply what St. *Paul* ſays (2 *Cor*. V. 7.) that " we walk by *Faith*, and not by *Sight*. For the infinite " Wiſdom of God being known to us, we judge that he " had good Reaſons to permit natural and moral Evil, " and we judge ſo by the Effects, or *à poſteriori*, that is, " becauſe it exiſts. M. *Bayle* owns this Truth; and " therefore he ſhould have been contented with it, with-

" out pretending that there ſhould be no falſe Appear-
" ances againſt it. 'Tis juſt as if one ſhould require that
" there ſhould be no Dreams, nor any Deception in Op-
" ticks.

The Author obſerves that the Paſſages of ſeveral Authors, quoted by M. *Bayle*, do not prove that there are any unanſwerable Objections againſt any revealed Doctrine. As for what concerns the Fathers, they did not abſolutely reject the Uſe of Reaſon. On the contrary, in their Diſputes with the Heathens, they applied themſelves to ſhew that Paganiſm was contrary to Reaſon, and that Chriſtianity had a great Advantage over it even in that Reſpect.

In the next Place, our Author ſays that Myſteries are ſuſceptible of an Explication; but it is an imperfect one. It is ſufficient for us to have an analogical Intelligence of a Myſtery, (ſuch as the Trinity and the Incarnation,) that we may not uſe Words without Senſe, when we diſcourſe of it; but it is not neceſſary that the Myſtery ſhould be fully comprehended. When we ſpeak of the Union of the Divine Word with the Human Nature, we ought to be contented with an analogical Knowledge, ſuch as the Union of the Soul and Body may afford us; and we need only ſay, that the Incarnation is the ſtricteſt Union, that can be between the Creator and a Creature, without pretending to go farther.

The ſame may be ſaid of other Myſteries: Moderate Men will always find a ſufficient Explication to believe them, but not to comprehend them. We ought to be contented to know *what* a Myſtery *is* (τί ἐστι); but the *modus* (πῶς) exceeds our Comprehenſion, and is not neceſſary. What the Queen of *Sweden* ſaid in a Medal, upon her reſigning the Crown, may be applied to thoſe Explications of Myſteries, which ſome Men pretend to give us, *Non mi biſogna, e non mi baſta. Joſeph Scaliger* made the following Verſes upon that Subject.

> Ne curioſus quære cauſas omnium,
> Quæcunque libris vis Prophetarum indidit
> Afflata cœlo, plena veraci Deo:
> Nec operta ſacri ſupparo ſilentii
> Irrumpere aude, ſed pudenter præteri.

Neſcire velle, quæ Magiſter optimus
Docere non vult, erudita inſcitia eſt.

Our Author anſwers ſeveral Objections of M. *Bayle*, relating to this Subject: What he ſays againſt that Philoſopher is grounded upon the Principles above-mentioned, and therefore I need not enlarge upon it. I ſhall only take notice of the following Paſſage. "Perhaps (*ſays* "*the Author*) after this long Diſpute with M. *Bayle* con"cerning the Uſe of Reaſon, it will appear that his Opi"nions were not ſo different from mine as they ſeem to "be by his Expreſſions.

At the end of this Diſcourſe the Author mentions ſome Divines, who undertook to explain Myſteries. *Thomas Barton*, an *Engliſh* Jeſuit, was one of them, in his Book entitled, *Concordia Scientiæ cum Fide*, which he publiſhed under the fictitious Name of *Thomas Bonartes Nordtanus Anglus*. That Book was cenſured at *Rome*. Our Author pities "thoſe Learned Men, who bring themſelves into "Trouble upon ſuch an Account. It was the Fate of "*Peter Abelard, Gilbertus Porretanus, John Wicliffe*, and "in our Days of *Thomas Albius* an *Engliſhman*, and ſome "others, who pretended to dive into Myſteries.

Laſtly, The Author hopes that M. *Bayle* is now ſurrounded with that Light, which we want upon Earth, ſince we may very well ſuppoſe that he had no ill Intention.

Candidus inſueti miratur lumen Olympi,
Sub pedibuſque videt nubes & ſidera Daphnis.
Virg.

——Illic poſtquam ſe lumine vero
Implevit, ſtellaſque vagas miratur & aſtra
Fixa polis; vidit quanta ſub nocte jaceret
Noſtra dies. *Lucan.*

See the third Extract in Art. XXV.

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Article XV.

AMSTERDAM.

THE Lectures of the late M. *Averani* (Profeſſor of Philology at *Piſa*) upon ſeveral *Greek* and *Latin* Authors, are to be printed here with this Title:

Benedicti Averani Prælectiones in utriuſque Linguæ Scriptores, in Lyceo Piſano habitæ. In Fol.

The Orations, and the *Greek* and *Latin* Verſes of that Profeſſor, have been printed at *Florence* in Three Volumes in *4to.* in the Year 1688. and 1709.

A curious Deſcription of Plants has been lately publiſhed.

Abrahami Muntingii Medicinæ & Botan. Prof. Phytographia curioſa, exhibens Arborum, Fruticum, Herbarum & Florum Icones, ducentis & quadraginta tabulis ad vivum delineatis ac artificioſiſſime æri inciſis. Varias earum denominationes Latinas, Gallicas, Italicas, Germanicas, Belgicas, aliaſque ex probatiſſimis Autoribus priſcis ac neotericis deſumptas, collegit & adjecit Franciſcus Kiggelaer, Botanophilus. Amſtelodami, 1711. in Folio.

WITTEMBERG.

M. *Wolfius*, Profeſſor of this Univerſity, has publiſhed a Diſſertation, containing ſeveral Remarks upon the Commentary of *Hierocles* on the Golden Verſes of *Pythagoras*.

Diſſertatio Epiſtolica, qua Hieroclis in Aurea Pythagoræ Carmina Commentarius partim illuſtratur, partim emendatur, ſcripta à Jo. Chriſtophoro Wolfio, Prof. Philoſ. Extraord. Vitteberg. Lipſiæ, 1710. in 8vo.

There is an Excellent Manuſcript of *Hierocles* in the Library of the Great Duke of *Tuſcany*. That Manuſcript was collated by the late M. *Gudius*; and his Collation being communicated to M. *Wolfius* by M. *Fabricius* of *Hamburg*, enabled him to mend ſeveral Paſſages of that *Greek* Author, and to confirm ſome Emendations of Mr. *Needham*. The *Cambridge*-Edition of *Hierocles*, publiſhed by that Learned Man, being very ſcarce in this Country, 'tis thought M. *Wolfius* will put out a new Edition, adorned with many Notes; wherein he will particularly ſhew, that there is a wonderful Affinity between the Stile of *Hierocles*, and that of the New Teſtament and Eccleſiaſtical Writers.

HELMSTAD.

M. *Fabricius* has publiſhed a Collection of the Miſcellaneous Works of *Octavius Ferrarius*, in Two Tomes.

Octavii Ferrarii Patricii Mediolanenſis, Equitis, & in Lyceo Patavino quondam Profeſſoris inclyti, Opera varia, Proluſiones, Epiſtolas, Formulas, & varias Inſcriptiones complectentia: Collegit, in ordinem redegit, & emendavit Johannes Fabricius. Helmſtadii, 1710. *in* 8*vo.*

There are in this Collection ſome Pieces never before publiſhed. *Octavius Ferrarius* was a very Learned Man, and much celebrated for his great Eloquence. He died at *Padua* in 1682. ſome few Days after he had read his laſt Lecture *de Umbris & Manibus.*

PARIS.

A Collection of Letters, written by M. *Flechier*, late Biſhop of *Niſmes*, have been newly publiſhed.

Lettres de M. Flechier Eveſque de Niſmes, ſur divers Sujets. Paris. 1711. *in* 12*o.*

This Collection conſiſts of 223 Letters, Twelve of which are in *Latin*. In the 41ſt, dated *April* 27. 1704. the Biſhop deſcribes in the following Words the Diſorders occaſioned by the Fanaticks of the *Cevennes*.

“The Exerciſe of our Religion is almoſt ſuppreſſed in Three or Four Dioceſes: Above Four thouſand Catholicks have been killed in the Country; Fourſcore Prieſts maſſacred, and near Two hundred Churches burnt down. Thus Things ſtand in general. As for us, we are in a City, where we have no Reſt, nor Pleaſure or Comfort. When the Catholicks are ſtronger, the others are afraid of being killed; when the Fanaticks are in great Numbers near this Town, the Catholicks are afraid in their turn. I muſt comfort and encourage them all at ſeveral times. We are here in a manner blocked up, and one cannot go Fifty Paces from this Town without Fear, and Danger of being killed: No body can walk, or take the Air. I have ſeen from my Windows all our Country-Houſes ſet on Fire with Impunity. There is hardly any Day, but I am told in the Morning, when I am awake, that ſome Miſchief has happened in the Night. My Chamber is frequently full of People that have been ruined; of poor Women whoſe Husbands have been killed; of Curates who repreſent to me the deplorable Condition of their Pariſhioners: Every thing ſtrikes Horror, and moves Compaſſion. I am a Father, and a Paſtor. I muſt eaſe ſome, appeaſe others, and relieve them all. A great Party of thoſe Rebels has been defeated, and 'tis thought the Danger is over. 'Tis a Miſtake: Thoſe Men are ſo violent that their Loſſes do but exaſperate them.

The Biſhop gives the following Account of the Battle of *Hochſtet*: “Poſita hinc inde caſtra, inſtructa ex adverſo acies, una ſpes, unus diverſarum partium ardor. Marſinus irruentes hoſtium cuneos fudit, profligavitque non ſine ſtrage, captis tormentis bellicis, vexilliſque quamplurimis. Tallardus ſuæ ſuorumque virtuti plus æquo confiſus, poſt fractos terve quaterve Anglorum impetus, & egregia, quibus vincere meruiſſet, facinora; dum animosè magis quam cautè, à reliquo exercitu longiore intervallo ſejungitur, à tergo interceptus, conturbari & ruere omnia in pejus intellexit. Equitatu in fugam verſo, ipſe cum ſtrenuis, qui circumſteterant, militibus, ducibuſque, vulneratus in manus hoſtium incidit. Septem & viginti Cohortes peditum,

“ equitum quatuor, quæ fortiter dimicaverant, ſeorſim
“ relictæ, omnique auxilio deſtitutæ, (nam receptui con-
“ ſulendum eſſe Bavarus, Marſinuſque cenſuerant,) pago
“ proximo ſe incluſere; ubi ab omni Germanorum exer-
“ citu circumventæ, extrema, ſi cogerentur, minitantes,
“ pactis conditionibus in deditionem venerunt. Certa-
“ men atrox anceps diu, incertaque victoria, quam de-
“ mum hoſtes feliciter, non impunè retulerunt.

The XVth Tome of M. *de Tillemont*'s Memoirs, concerning Eccleſiaſtical Hiſtory, is lately come out.

Memoires pour ſervir à l'Hiſtoire Eccleſiaſtique des ſix premiers ſiecles, juſtifiez par les citations des Auteurs Originaux; auec des Notes pour éclaircir les difficultez des faits, & de la Chronologie. Tome XV. *qui comprend les Hiſtoires de S. Germain d'Auxerre, de S. Hilaire d'Arles, de Theodoret, de S. Leon Pape, & de quelques autres Saints, ou grands hommes, qui ſont morts depuis* 448. *juſqu'en* 461. *Par M. le Nain de Tillemont. Paris.* 1711. *In* 4*to.*

The Publick is ſufficiently acquainted with the Method of M. *de Tillemont.* That Author is an exact Writer; but he diſcovers a great Credulity, and his Works are too full of devout Reflections.

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ARTI-

Article XVI.

Bibliotheque Critique, ou Recueil de diverſes Pieces Critiques, dont la plûpart ne ſont point imprimées, ou ne ſe trouvent que trés-difficilement, publiées par Mr. De Sainjore, qui y a ajouté quelques notes. Tome premier. A Paris. Et ſe vend à Amſterdam chez Jean Louis de Lorme. 1708.

That is,

A Critical Bibliotheque, or a Collection of ſeveral Critical Pieces, moſt of which were never before printed, or are grown very ſcarce, &c. *Publiſhed by M.* De Sainjore. *Vol.* I. Amſterdam, 1708. *In* 12o. *pagg.* 550.

I Think I need not make an Apology for giving an Account of the Firſt and Second Volumes of M. *Simon*'s *Bibliotheque Critique,* ſince I have already publiſhed an Extract of the third and fourth. The Readers will not be diſpleaſed to find in theſe *Memoirs* the Subſtance of the whole Work. 'Tis not improbable that the Author will go on with it, and that ſome other Volumes will be publiſhed in *Holland.*

I. This Book conſiſts of XXXIV Chapters. The Firſt contains an Account of a Quarrel between *Peter de Gondi,* Biſhop of *Paris,* and the Doctors of the Faculty of Divinity, extracted (for the moſt Part) from the Records * of the Univerſity of *Paris*, and never before publiſhed. Thoſe Divines proſecuted Dr. *Benoit*, one of their Brethren, for his *French* Tranſlation of the Bible. The Doctor was ſupported by the Biſhop, and many Perſons of greate Note. The People looked upon the Divines of the Univerſity as Men, who could not endure that the Word of God ſhould appear in the Vulgar Language, and who envied Dr. *Benoit*, inſtead of promoting ſo good a Work. The Biſhop put a ſtop to their Proceedings, forbidding them to cenſure any Doctrine without his Approbation: And becauſe they refuſed to obey his Orders, he excommunicated the Dean, and the Principal Members. The latter looking upon that Sentence as an unjuſt Thing, and contrary to the Privileges beſtowed upon them by the Popes, appealed to the Parliament. All the Particulars relating to this Quarrel are to be found in the Letter mentioned in the Margin.

The Doctors complained of being vexed, and even perſecuted for the Defence of a good Doctrine, and informed Pope *Gregory* XIII. of the Reaſons they had to condemn the Bible publiſhed by Dr. *Benoit*. The Biſhop, being exaſperated at ſuch a proceeding, found a proper Opportunity to render them more odious to the Pope. He accuſed them of being of a different Opinion from the Council of *Trent*, concerning the Conception of the Holy Virgin, and openly declared for *Maldonat*, who had been alſo cenſured by the Faculty.

The Parliament proved favourable to the Doctors, becauſe they were accuſed of preferring the Council of *Baſil* to the Council of *Trent*, which *France* would not admit; and notwithſtanding the great Credit of the Biſhop they declared the Excommunication to be void, as being unjuſt, and contrary to the Privileges of the Univerſity.

There is a remarkable Paſſage in the Letter abovementioned, containing ſome Reflections upon the Jeſuits. "We are not troubleſome to any Church, or

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* *In a Letter written to Pope* Gregory XIII. *In the Year* 1575.

"any private Perſon, (*ſay the Divines to the Pope*): "We never make any Attempt upon the Eſtates of o"ther Men: We deſire no body to make a Will in our "behalf: We uſe no Tricks to get the Revenues be"longing to the Monaſteries and other Churches, with"out performing the Duties enjoined by the Founders: "We never uſe the *Name of Jeſus*, to remove the Fears "of Princes, under this Pretence, that a Soul is not "above ten Years in Purgatory; in order to invade "Church-Revenues, and put them to a uſe contrary to "the Will of the Founder". Whereupon M. *Simon* obſeves that when the *Benedictins* of *Germany* accuſed the Jeſuits of having taken from them ſeveral Church-Lands, the latter anſwered, that Eccleſiaſtical Revenues might be conveyed from the Children of St. *Benedict* to thoſe of St. *Ignatius*, without any Uſurpation. Their Reaſon for it was, that Church-Revenues do not belong by their own Nature to St. *Benedict* or St. *Ignatius*; but to God, Jeſus Chriſt, and the Church; and that therefore the Good of the Church was the only Thing to be minded upon ſuch an Occaſion.

I muſt obſerve, that the *Paris* Doctors had in view a Paſſage of *Maldonat*, in what they ſaid concerning Purgatory. That Jeſuit declares he does not approve the Opinion of St. *Auguſtin*, who affirms that the Puniſhments of Purgatory are very great and of a long continuance. He rather ſides with thoſe, who believe that no body ſtays in it above ten Years. *Itaque libenter aſſentior iis, qui putant hominem in Purgatorio eſſe fortaſſe decem annos.*

II. The Author has inſerted in the next Chapter a Piece, (never before printed) entitled, *An Advertiſement of the Regular Canons of the Congregation of* France, *concerning the Book* de Imitatione Chriſti. That Piece was written by Father *du Molinet*, a Learned Antiquary of the Congregation of St. *Genevieve*. The famous Book, juſt now mentioned, occaſioned a Quarrel between two Religious Communities, which laſted above Fifty Years. The *Benedictins* of the Congregation of St. *Maur* pretended that *John Geſſen*, or *Gerſen*, a *Monk* of their Order, and Abbot of St. *Stephen's* at *Verceil*, was the Author of it; but the Regular Cannons of the Congregation of *France* maintained that it was written by *Thomas à Kempis*. Such a long Diſpute upon ſuch a Subject appears very ridiculous; but it is not the firſt Time that two Religious Orders quarrelled about Trifles.

III. The third Chapter concerns *Servetus*'s Books. The Author gives a very ſhort and imperfect Account of the Writings of that famous Heretick; and becauſe I can hardly take notice of what he ſays upon that Subject, without rectifying ſome Miſtakes, I rather chuſe to give another Account of my own.

The firſt Book, publiſhed by *Servetus*, is entitled, *De Trinitatis Erroribus Libri ſeptem. Per Michaelem Serveto; alias Reves, ab Arragonia Hiſpanum. Anno* MDXXXI. It conſiſts of 119 Leaves in *8vo*. The Place, where it was printed, is not mentioned in the Title Page; but I know that it came out at *Haguenaw* in *Alſco*. *Servetus* was not above 21 Years, when he puliſhed that Book. He undertakes to ſhew, in the firſt Place, that the Words *Jeſus* and *Chriſt*, and *Son of God*, denote only a Man; and endeavours to prove it by ſeveral Paſſages of Scripture. He explains many other Paſſages agreeably to his Syſtem, and anſwers the Objections of the Orthodox. This Part of his Book may eaſily be underſtood; but when he comes to explain his Notions concerning the Perſon of our Saviour, he is hardly intelligible. I ſhall give but one Inſtance of it. *Erat Chriſtus* (ſays he *) *in mente divina præformatus, erat quidam modus ſe habendi, quem in ſe ipſo Deus diſpoſuit, ut ſe ipſum nobis patefaceret, ſcilicet Jeſu Chriſti effigiem in ſe ipſo deſcribendo.* He calls this the *Face of God*, and the *Word*, that was made Fleſh. He denied the Trinity, as the Modern Unitarians do; but he had a very different Opinion from theirs concerning Jeſus Chriſt, as it appears from this Paſſage. He ſeemed to value himſelf upon this pretended diſcovery, and did very much inſiſt upon it in his laſt Writings. One would think, that a Man who rejects the Doctrine of the Trinity, as being Incomprehenſible, ſhould not ſubſtitute in the Room of it a Notion ſo obſcure and ſo unintelligible.

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* Lib. 7. fol. 110. verſo.

intelligible. He uſed ſeveral Expreſſions in this Book, at which the Orthodox were very much offended; for he called the three Divine Perſons *a mere Imagination, a Chimæra, Metaphyſical Gods*, &c. Many believe that *Servetus* was burnt for this Book; but it is a Miſtake: He was committed to the Flames for another Book, publiſhed in the Year 1553.

The next Year (1532.) he put out another Book, printed likewiſe at *Haguenaw*, with this Title: *Dialogorum de Trinitate libri duo. De Juſtitia regni Chriſti Capitula quatuor. Per Michaelem Serveto alias Reves, ab Arragonia Hiſpanum.* M D XXXII. It contains only ſix Sheets in 8*vo*. I have had in my Hands for ſome time two printed Copies of this Book and of the foregoing. *Servetus* ſays, in his Advertiſement to the Readers, that he retracts what he had publiſhed againſt the Common Doctrine of the Trinity in his firſt Book; not becauſe it is falſe, but becauſe it is imperfect, and written, as it were, by a Child for the Uſe of Children. He adds, that the Confuſion, and Unpoliteneſs of his firſt Work, muſt be aſcribed to his Ignorance and the Careleſneſs of the Printer. I ſhall ſet down his own Words to give the Readers a Specimen of his Style. *Quæ nuper contra receptam de Trinitate ſententiam in ſeptem libris ſcripſi, omnia nunc, candide Lector, retracto. Non quod falſa ſint, ſed quia imperfecta, & tanquam a parvulo parvulis ſcripta.* —— *Quod autem ita barbarus, confuſus, & incorrectus prior Liber prodierit, imperitiæ meæ & Typographi incuriæ adſcribendum eſt.* It does not appear, that this ſecond Piece is better written, or clearer and more Methodical than the firſt. Here follow the Titles of the IV Chapters of his Treatiſe *de Juſtitia Regni Chriſti*. I. De Juſtificatione. II. De Regno Chriſti. III. Collatio Legis & Evangelii. IV. De Charitate. That Treatiſe is very inconſiderable. Thus *Servetus* publiſhed two Books againſt the Trinity in leſs than two Years, without ſcrupling to put his Name to them. He was very Young, extremely Zealous for his new Opinions, and perhaps unacquainted with the Principles of the Reformers. 'Tis likely that being lately come from *France* into a Proteſtant Country, he thought he might write as freely againſt

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the Doctrine of the Trinity, as the Reformers did againſt Tranſubſtantiation, *&c.*

Were I to give an Account of *Servetus*'s Life, I might impart to the Readers ſeveral curious Particulars, never yet publiſhed; but becauſe I ſpeak of him occaſionally, I ſhall only add, that in the Year 1553. he put out a third Book againſt the Trinity, *&c.* That Book, conſiſting of 734 Pages in 8*vo.* was printed at *Vienne* in *Dauphine*, with this Pompous Title: CHRISTIANI RESTITUTIO: h. e. *Totius Eccleſiæ Apoſtolicæ ad ſua limina vocatio, in integrum reſtitutâ cognitione Dei, Fidei Chriſtianæ, Juſtificationis noſtræ, Regenerationis, Baptiſmi, Cœnæ Domini Manducationis. Reſtituto denique nobis regno cœleſti, Babylonis* * *impiæ Captivitate ſolutâ, & Antichriſto cum ſuis penitus deſtructo.* MDLIII. *Servetus* did not put his Name to this laſt Book. There is not one printed Copy of that Work extant that I know of. To ſatisfy the Curioſity of my Readers, I ſhall obſerve that it contained the following Pieces. I. *De Trinitate Divina, quod in ea non ſit inviſibilium trium rerum illuſio, ſed vera ſubſtantiæ Dei manifeſtatio, & communicatio Spiritus, Libri* 7. The Two laſt Books are written by way of Dialogue. II. *De fide & juſtitia regni Chriſti legis juſtitiam ſuperantis, & de charitate, Libri* 3. III. *De regeneratione ſuperna, & regno Antichriſti, Libri* 4. IV. *Epiſtolæ* XXX. *ad Joan. Calvinum Gebennenſium Concionatorem.* V. *Signa* LX. *regni Antichriſti, & revelatio ejus, jam nunc præſens.* VI. *De Myſterio Trinitatis & Veterum diſciplina ad Philip. Melanchth. & ejus Collegas Apologia.* In the Iſt. Book *de Trinitate Divina, Servetus* lays down Three Axioms concerning the Perſon of *Jeſus Chriſt*; and anſwers Three Arguments of the *Phariſees*, and as many of the Orthodox, whom he calls all along *Sophiſters.* In the IId. he explains XX. Paſſages of the Scripture. In the IIId. he treats *de Perſonæ Chriſti in Verbo præfiguratione, de viſione Dei, & Verbi hypoſtaſi.* In the IVth. *de nominibus Dei, ejuſque eſſentia omniformi, & rerum omnium principiis.* The Vth. Book concerns the Holy Ghoſt.

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* I muſt obſerve that this Book is full of Invectives againſt the Church of *Rome*, and that *Servetus* calls the Pope *Antichriſt*, and pretends to prove it by the *Apocalypſe*. I have had a Manuſcript Copy of that Book for a long time.

The 1ſt. Dialogue is entitled, *de Legis umbris, & Chriſti complemento, Angelorum, Animarum, & Inferni Subſtantia,* In the 2d. the Author pretends to explain the Manner of Chriſt's Generation, *modum Generationis Chriſti,* and ſhews that he is not a Creature, and has not a finite Power; and that he ought to be worſhipped, and is True God. *Quod ipſe non ſit CREATURA, nec finitæ potentiæ, ſed vere adorandus VERUSQUE DEUS.*

Calvin informed the *Roman Catholicks* in *France,* that *Servetus* was the Author of that Book. Upon this Information, *Servetus* was impriſoned at *Vienne,* and would have been burnt alive in that City, had he not made his Eſcape. He was burnt *in Effigie,* with Five Bales of his Books. That Unhappy Phyſician, having reſolved to retire to *Naples,* where he hoped to practiſe Phyſick among his Countrymen, was ſo imprudent as to take his Way thro' *Geneva,* tho' he knew that *Calvin* was his Mortal Enemy. *Calvin,* being informed of his Arrival, acquainted the Magiſtrates with it. *Servetus* was † arreſted, tried, and burnt alive on the 27th of *October,* 1553. for the Hereſies contained in the Book printed at *Vienne.* Thus the Unfortunate *Servetus* fell a Sacrifice to the Reſentment of that Illuſtrious Reformer.

——Tantæne animis cœleſtibus iræ! *

The following Paſſage will doubtleſs be approved by all Good and Wiſe Men, and in general, by all thoſe who have a Senſe of Humanity. " *Servetus,* if I well remember his Opinion, was a Man yet much more extravagant than *Arius*; for he conceived Chriſt to be a Divine Light, which God uſed as his Inſtrument, in Making the World, and his Fleſh to be made out of the very Subſtance of God. And by that which I have ſeen of his, I judge him fitter to have been chained up as a Mad Man, than burnt as an Heretick". They are the

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† He was apprehended the very ſame Day that he came to *Geneva.* He deſigned to ſet out the next Day for *Lauſanne* by Water in his Way to *Italy.*

* *Perhaps the late M.* Deſpreaux *had thoſe Words in view, when he ſaid,*

Tant de fiel entre-t-il dans l'ame des Devots!

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liged to implore the Protection of the King of the *Romans*, and to fly to *Nuremberg* for Refuge. We have ſtill a Letter of St. *Bernard* upon that Subject, written to the Archbiſhop of *Mentz*, wherein he confutes the pernicious Doctrine of *Radulphus*, and calls him a Murtherer, and the Father of Lies.

Peter, Abbot of *Clugny*, writ to the King of *France*, that *it were better to get Money from the* Jews *than to kill them*. Whereupon the Preachers did generally inveigh againſt the *Jewiſh* Nation: They exaggerated the Sin of their Anceſtors, who crucified Jeſus Chriſt; and the Crime of the Fathers was imputed to the Children. The Monks, not contented to preach againſt the *Jews*, filled their Books with thoſe Tragical Stories, that were ſoon after diſperſed every where. They made ſo great an Impreſſion upon the People, that the Popes and the Chriſtian Princes were forced to uſe all their Authority in order to ſtop the Cruelties exerciſed upon the unfortunate *Jews*.

In the Year 1235. Pope *Gregory* IX. found himſelf obliged to protect the *Jews*, unjuſtly tormented all over *Europe*. He declared that he was moved with their Tears, and that he knew they were not guilty of the Crimes charged upon them by the Chriſtians, who under pretence of Religion deprived them of their Eſtates.

The ſame Pope writ the next Year a Letter beginning with theſe Words, *Lacrymabilem Judæorum Franciæ, &c.* He deplores the lamentable Condition of the *Jews* in *France*, unjuſtly perſecuted by the Chriſtians, who inſtead of preparing themſelves for the holy War by a ſober and pious Life, contrived a thouſand malicious Devices againſt the *Jews*, and exerciſed unheard of Cruelties upon them.

In the Year 1247. Pope *Innocent* IV. writ a Letter to the Biſhops of *Germany* and *France*, ſhewing the Falſity of a common Report, that the *Jews* uſed to eat the Heart of a Child upon the Feaſt of the Paſſover. This Report occaſioned their being plundered and impriſoned, and uſed in a moſt barbarous Manner, without any Form of Juſtice. That Pope declared that the Condition of the *Jews*, under Chriſtian Princes, was a great deal worſe than that of their Forefathers under *Pharaoh*.

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The greateſt Part of *Europe* being afflicted with the Plague in the Year 1348. the *Jews* were looked upon as the Authors of that Publick Calamity. A Report was ſpread among the People, that the *Jews* had met in great Numbers in *Spain*, to compoſe very ſubtil Poiſons, in order to deſtroy the Chriſtian Name; and that they had thrown into Wells and Springs ſmall Bags full of a pernicious Poiſon. Whereupon the *Jews* were ſo horribly perſecuted, that Pope *Clement* VI. found it neceſſary to publiſh a Decree againſt thoſe Violences. The Fury of the People was ſo great, that the next Year Twelve Thouſand *Jews* were murdered in the City of *Mentz*.

See the Continuation of this Extract in the LIV. *Article.*

ARTICLE XVII.

LEIPSICK.

A *German* Book has been lately publiſhed, wherein the Author maintains the Truth of the Apparitions, which M. *Emanuel Philip Paris*, Miniſter of *Harzerode*, pretends to have ſeen. He ſaw the firſt on the 22d. of *November* 1709. being in Bed with one of his Couſins, named *William Colerus*, a Student of the Civil Law. Between two and three a Clock in the Morning, *Jeſus Chriſt* appeared to him, and having called him three times by his Name, told him: "Be not afraid. Go and tell the "Duke of *Anhalt*, that I have ſeen the Unjuſt Things "that are done in his Dominions; that I have been "moved with the Tears of the Innocent, who are under Oppreſſion; and therefore I have reſolved to put "an End to his Life in a ſhort time. However, if he "prevents the Violent and Unjuſt Actions of his Council; if he protects the Innocent; I ſhall add Fourteen "Years to his Life. Be ſure to acquaint the Duke "with this News immediately; otherwiſe my Vengeance "ſhall begin with you". On the 29th of the ſame Month, and about the ſame Hour, *Jeſus Chriſt* appeared again to our Prophet, in the Form of a Fire, and having called him three times, as at the firſt Apparition, told him: "If you had not warned the Duke, as I commanded "you, all the Evils I have prepared for the Sinners, would "have fallen upon you. But ſince you have executed "my Orders, I will be your God. . . . . . *Saturday* "comes ſe'night I ſhall again ſpeak with you". On the 7th of *December* the Prophet was writing a Sermon, between two and three in the Afternoon, when *Jeſus Chriſt* appeared to him the Third time, and ſpoke in the fol"lowing manner. "I am the Beginning and the End: "I am He who was, who is, and who ſhall be. Your Sins "are forgiven, and I foretell you that you ſhall be perſe"cuted for my Sake; but I ſhall aſſiſt you; You ſhall be "my Preacher. Be not troubled; fear nothing: You "ſhall no more ſee me in this Shape, till I come upon a "a Cloud, *&c*." M. *Paris* took care to threaten the Duke of *Anhalt* in God's Name, whereby he brought himſelf into great Trouble. Some pretend that he is an Impoſtor, and a Cheat; Others look upon him as a weak and ſilly Man; Others take him to be a Fanatick. At laſt, being ſummoned to appear before the Conſiſtory, he conſtantly maintained the Truth of thoſe Apparitions, even upon his Oath, and proteſted that he would maintain it to the laſt Moment of his Life. The Author of this Book undertakes to ſhew, by the Apparitions mentioned in the Scripture, that thoſe of M. *Paris* are not impoſſible. Nay, he pretends to prove that they are true, and alledges this Argument for it: Either, ſays he, thoſe Apparitions are true, or they proceed from a Fanatick, or from the Devil: But M. *Paris* was never accounted a Fanatick. He always lived an unblameable Life, as all the Inhabitants of *Hazerode* affirm: He could not be acted by any private Intereſt in publiſhing thoſe Apparitions: On the contrary, he muſt needs have foreſeen, that he would be hated upon that account by the other Miniſters: He never contradicted himſelf in his Anſwers to the Queſtions of the Conſiſtory. Beſides, he is

a *Luthe-*

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a *Lutheran*: thoſe, who profeſs that Religion, are little inclined to believe Apparitions. It cannot be ſaid that thoſe Apparitions proceed from the Devil; for then it will follow, that the Devil exhorted the Duke of *Anhalt* to repent, and to eaſe his People. Therefore, ſays the Author, thoſe Apparitions are true.

MARPURG.

M. *Harſcher*, Profeſſor of Eloquence and Hiſtory in this Univerſity, has put out a Diſſertation, wherein he ſhews how *Cicero* came to foreſee the Revolution, which happened in the Commonwealth of *Rome*; and by what means a Man may attain to that ſort of Political Divination.

Nicolai Harſcheri, Eloquentiæ & Hiſtoriarum in Academia Marburg. P. P. de Divinatione Ciceronis Diatribe, in exemplum Divinationis Civilis propoſita. Marburgi. 1710. *in* 8*vo*.

PARIS.

FAther *Chamillart* has publiſhed a Collection of Diſſertations, written by himſelf upon ſeveral Medals, engraved Stones, *&c.*

Diſſertations du Rever. Pere Etienne Chamillart de la Compagnie de Jeſus, ſur pluſieurs Medailles & Pierres gravées de ſon Cabinet, & autres Monumens d'Antiquité. Paris. 1711. *in* 4*to*.

This Collection conſiſts of XVIII. Diſſertations, moſt of which have been printed at ſeveral times. In the IVth Diſſertation Father *Chamillart* laments the Loſs of ſeveral Treaſures of Medals, that have been found in many Provinces of this Kingdom within theſe Twenty Years. He is particularly concerned for the Loſs of that, which was dug out in the Lower *Bretagne* in the Year 1676. It conſiſted of an hundred thouſand Medals, all ſtamped in the IIId Century, from the Reign of *Caracalla* to that of

Poſtumus: Some few were preſerved; but the reſt was melted down. An ancient Statue of Stone, that was found at *Bourges* about 80 Foot under Ground, makes the Subject of the XVIth Diſſertation. It repreſents a Woman, throwing ſome Incenſe upon an Altar with her Right-Hand, and holding a Square Box in her Left. This Inſcription is to be ſeen upon it: *D. M. ET. MEMORIÆ. JULIÆ PAULINÆ. TENAT. MARTINUS. CONJUGI. A. L.* Thoſe, who are skilled in Antiquities, take it to be a Monument of the end of the Firſt Century, or the beginning of the Second. The next Diſſertation contains a Deſcription of the Gallery of the Great Duke of *Tuſcany*. The laſt conſiſts of Five Remarks, made by the Author when he travelled in *Italy*. He obſerves in his IVth Remark, that if *Italy* exceeds all other Countries in excellent Pictures, Columns, Marbles, Buſto's and Statues; there is in *France* a greater quantity of curious Medals and rich Libraries. Father *Chamillart* has inſerted in the laſt Remark a Letter of the Emperor *Veſpaſian*, written upon a Copper-Plate, a Foot and a half long, and ten Inches broad. It was found ſome Years ago in a Village of the *Northern* Part of the Iſle of *Corſica*.

ARTICLE XVIII.

DE VALENTINIANORUM Hæreſi Conjecturæ, quibus illius Origo ex Ægyptiaca Theologia deducitur. Londini, Sumptibus Auctoris, Typis Gul. Bowyer. M DCC XI.

That is,

A Diſſertation concerning the Hereſy of the Valentinians, *containing ſeveral Conjectures, whereby its Origin is derived from the* Ægyptian *Theology.* London, 1711. *In 4to. pagg.* 27.

THE Subject of this Diſſertation is very Curious; and I have often wiſhed that ſome learned Man would write upon it. 'Tis a ſurpriſing Thing, that many ancient Hereticks ſhould have taught ſuch abſurd and monſtrous Doctrines, as are to be found in the Writings of the Fathers. The beſt * Reaſon we can give for it, is doubtleſs that which the Right Reverend Prelate alledges in the Beginning of this Work. The Chriſtian Doctrine (ſays he) was not delivered at firſt to all Heathens in its native Purity and Simplicity: It was corrupted by ſome Men, for ſome private Ends, and adapted to the Superſtitions of the *Gentiles*. Thus we read in the Holy Scripture, that the New Inhabitants of *Samaria* corrupted the Doctrine of *Moſes*. 'Tis well known, that a *Perſian* was the Author of *Manicheiſm*. The Hereſy of *Marcion* proceeded from an Opinion, which generally prevailed among the *Eaſtern* Nations, that there were Two Eternal Principles, one of Good, and the other of Evil; and that all the Confuſion obſervable in this World, was occaſioned by their perpetual ſtruggling. According to this Doctrine, *Marcion* acknowledged Two Gods, Authors of the Old and New Teſtament. He believed that the former, being an Ill Principle, gave Laws to the *Jews*; a Nation which was always hated, eſpecially in the Time of that Heretick. But the latter, ſaid he, being a Good Principle, and deſigning to overthrow the Empire of his Rival, ſent *Jeſus Chriſt* into the World, who gave better Laws to Mankind, and brought them into a State of Happineſs.

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* It might be ſaid alſo, that the Fathers have ſome times miſrepreſented the Doctrine of the ancient Hereticks, for want of being well informed of their Opinions; as in our days, ſeveral Authors have given a wrong Account of the Principles of thoſe whom they looked upon as Hereticks.

After theſe Obſervations, the Learned Author proceeds to the Doctrine of *Valentinus*. He believes that tho' it appears to us monſtrous and extravagant, the *Egyptians* had a different Notion of it. That Heretick is ſaid to have been a Native of *Egypt*, and 'tis not improbable that he adapted the Chriſtian Religion to the Opinions of his Countrymen. This is the Author's Conjecture, which he endeavours to prove in the Sequel of this Diſcourſe.

In the firſt place, he gives a very exact Account of the Doctrine of *Valentinus*, and does it with great Clearneſs. To render it the more intelligible, he has added a Genealogical Table of the *Æones*, &c. mentioned by that Heretick and his Followers. Afterwards His Lordſhip enquires into the Origin of the *Valentinian* Syſtem, and compares it with the *Egyptian* Theology. His Obſervations upon each Couple of *Æones* are attended with great Learning, and diſcover a peculiar Talent of Diving into the moſt abſtruſe Parts of Antiquity. I ſhould be glad to give a particular Account of thoſe Remarks; but the Learned Prelate is ſo conciſe, and has been ſo Careful to lay aſide whatever might appear needleſs and foreign to his Purpoſe, that I could hardly do it, without tranſcribing the greateſt Part of his Book. What I have ſaid,

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is ſufficient to raiſe the Curioſity of thoſe, who love Learned Enquiries. An Author, who is able to write ſuch a Work, might enrich the Commonwealth of Learning with ſeveral other Pieces no leſs valuable than this.

The Lord Biſhop of Bath *and* Wells *is the Author of this learned Work.*

ARTICLE XIX.

The LIFE *and* ACTS *of* MATTHEW PARKER, *the Firſt Archbiſhop of* Canterbury, *in the Reign of Queen* Elizabeth. *Under whoſe Primacy and Influence the Reformation of Religion was happily effected; and the Church of* England *reſtored, and eſtabliſhed upon the Principles whereon it ſtands to this day,* &c. *In Four Books. To which is added an* Appendix, *containing various Tranſcripts of Records*, &c. *By* JOHN STRYPE, *M. A.* London, *Printed for* John Wyat, *at the* Roſe *in St.* Paul's *Church-Yard.* MDCCXI. *In Fol. pagg.* 544. *and* 200.

THE Author's Merit, and his Great Labours, are ſo well known by ſome other Performances of the like nature, that it were needleſs to enlarge upon it. Mr. *Strype* has wholly conſecrated his Pen to the Publick Good. The Church of *England* is very much indebted to him for his Excellent Collections: They will be of great Uſe; and they are the more Valuable, becauſe he has extracted them from original Pieces and authentick Records.

When the Author undertook to write the Life of Archbiſhop *Parker*, he deſigned, according as Matters ſhould occur to him, to give an Account of the Reformation of the Church of *England*, which was carried on, under Queen *Elizabeth*, by the Influence, Wiſdom and Conduct of that Illuſtrious Prelate. He was the Firſt who filled the See of *Canterbury* under the Reign of that Great Princeſs; being looked upon as a Man eminently qualified in all Reſpects for that High Station. He had been Chaplain to Queen *Anne Bolen*, King *Henry* VIII. and K. *Edward* VI. That Great Man was very much concerned in the Tranſactions of his Time; and therefore his Life muſt needs contain many Remarkable Things. I ſhall take notice of ſome Curious Paſſages mentioned in this Work.

1549. I. When *Ket*, and his Followers, roſe up in Arms in the City of *Norwich*, and the adjacent Parts, Dr. *Parker* reſolved to go to their Camp, and exhort them to pay a Due Obedience to the King. He found them at Prayers about the *Oak of Reformation*: So they called the Tree, under which *Ket* and his Party exerciſed Juſtice. *Thomas Conyers*, Vicar of St. *Martin's* in *Norwich*, whom they had made their Chaplain, was ſaying the *Litany* among them. Dr. *Parker* judging this a very fair Opportunity, aſcended the Oak, and preached a Sermon to them, about Prudence, Sobriety, and Moderation. The whole Camp heard the Doctor with great Attention; but at laſt one of the moſt profligate Rebels interrupted him, and ſpoke in the following manner. *How long ſhall we bear this hireling Teacher, who being hired by the Gentlemen, is come hither with a Tongue, that is ſold for Money, and tied up for a Reward? But for all his prating, let us bridle their intolerable Power, and bring them under our Law.* "Upon this (*ſays Mr.* Strype) a Tumult was "made, and the Preacher was threatened. One was for "bringing him down, as he ſaid, with Arrows and Javelines. And preſently there was heard a clattering of "Weapons under him; ſo that he looked for preſent "Death. Yet thoſe that were next him under the Tree, "were quiet, and none of them made the leaſt Stir or "Murmur againſt him, but rather defended him. But "in this juncture *Conyers* with ſome others, on purpoſe

" to divert the miſchief, fell to ſinging the *Te Deum*;
" whereat the Rabble was compoſed into ſome Quiet:
" Which gave opportunity to the Preacher to convey
" himſelf away.

2. In the Year 1559. when the Earl of *Suſſex*, Lord Lieutenant of *Ireland*, arrived at *Dublin*, the Litany was ſung in *Engliſh* at *Chriſt's*-Church. Some Popiſh Zealots were very much offended at it, being afraid that the Maſs would be aboliſhed in that Cathedral. In order to prevent it, they reſolved to forge a Miracle in that Church the next *Sunday*, in the Preſence of the Lord Lieutenant, the Archbiſhop, and the other Members of the Privy Council. There was in that Church a marble Crucifix, with a Reed in its Hand, and a Crown of Thorns on its Head. This great Aſſembly being at Divine Service, Blood was ſeen to run down through the Crevices of the Crown of Thorns, trickling down the Face of the Crucifix. The People did not perceive it at firſt: But ſome who had a Hand in the Cheat, cried out, and ſaid, That our Saviour ſweated Blood. Whereupon ſeveral of the common People fell down upon their Knees with their Beads in their Hands, and prayed to the Crucifix. Vaſt Numbers flocked to the Sight: And one, who was the chief Contriver, told the People, that *Jeſus could not chuſe but ſweat Blood, whilſt Hereſy was then come into the Church*. The Confuſion was ſo great, that the Aſſembly broke up. The Earl of *Suſſex*, and the Members of the Privy Council retired in haſte, being afraid of ſome Diſorder.

The Archbiſhop of *Dublin* ſuſpecting the Trick, cauſed a Form to be brought from the Quire, and bad the Sexton of the Church to ſtand upon it, to ſearch and waſh the Crucifix, and ſee whether it would bleed again. The Cheat was found out: There was a Spunge upon the Crucifix. One *Leigh*, formerly a Monk of the Cathedral, had ſoaked it in a Bowl of Blood, and very early in the Morning placed it upon the Head of the Crucifix within the Crown of Thorns. The Spunge was preſently brought down, and ſhewed to the People.

The next *Sunday* the Archbiſhop preached before the Lord Lieutenant and the Council upon theſe Words, 2 Theſſ. II. 11. *God ſhall ſend them ſtrong Deluſions, that they*

they ſhould believe a Lie. That Prelate exclaimed againſt thoſe Impoſtors, who were placed upon a Table before the Pulpit, with their Hands and Legs tied, and the Crime written on their Breaſts. They appeared at Church in the ſame Poſture Three *Sundays* one after another, and were impriſoned for ſome time, and then baniſhed from *Ireland.* The Archbiſhop of *Dublin* cauſed the Crucifix to be taken down, and ſent an Account of the whole Matter to Archbiſhop *Parker*, who was very well pleaſed with it, becauſe the Clergy were debating at that very time, whether, or no, Images ſhould ſtand in the Churches.

Queen *Elizabeth* had ſtill in her own Cloſet a Crucifix and lighted Tapers at Divine Service. The Archbiſhop repreſented to her Majeſty, that ſhe ſhould no longer keep thoſe Objects of Superſtition and Idolatry. "But (*ſays* " Mr. Strype) tho' *Parker* did thus diſcharge his Duty, " ſhe, I doubt, continued theſe Furnitures of her Oratory. Which gave ſuch an Offence to another of her " Biſhops, that he could very hardly be induced to miniſter there before her; as may be read more largely " in the Hiſtory of the Reformation of that Queen. (*Chap.* 13.)

3. The next Year (1560.) the Archbiſhop received a Letter from *Calvin*, wherein, among other Things, " he " intreated him to prevail with her Majeſty to ſummon " a general Aſſembly of all the Proteſtant Clergy, whereſoever diſperſed; and that a Set Form and Method [*i. e.* " of Publick Service and Government of the Church] " might be eſtabliſhed, not only within her Dominions, " but alſo among all the Reformed and Evangelick " Churches Abroad.

The Archbiſhop acquainted the Queen's Council with it. They took the Matter into Conſideration, and deſired his Grace to thank *Calvin*, and to let him know that they liked his Propoſals; but, as to the Government of the Church, to ſignify to him, that the Church of *England* would retain Epiſcopacy, " not as from Pope *Gregory*, " who ſent over *Auguſtin* the Monk hither, but from " *Joſeph* of *Arimathea*, as appeared by *Gildas*, &c.

Whereupon Mr. *Strype* obſerves, that *Calvin* was no Enemy to Epiſcopacy. In his Book, *De Neceſſitate reform. Eccleſ.* he expreſſes himſelf thus. *Talem nobis Hierarchiam exhibeant,* &c. *Let them give us ſuch an Hierarchy, in which Biſhops may be ſo above the reſt, as they refuſe not to be under Chriſt, and depend upon him, as their only Head; that they maintain a brotherly Society,* &c. *If there be any, that do not behave themſelves with all Reverence and Obedience towards them, there is no* Anathema, *but I confeſs them worthy of it.* In the Year 1549. *Calvin, Bullinger,* and other Learned Reformers, writ a Letter to King *Edward* VI. wherein they offered to make him their Defender, and to have Biſhops in their Churches, to preſerve a greater Unity and Concord among them, as may be ſeen in Archbiſhop *Cranmer's Memorials,* B. II. Ch. 15.

Here follows a very curious Paſſage of Archbiſhop *Abbot,* relating to the ſame Subject: It was found among " the Manuſcripts of Archbiſhop *Uſher.* " Peruſing ſome " Papers of our Predeceſſor *Matthew Parker,* we find that " *John Calvin,* and others of the Proteſtant Churches of " *Germany* and elſewhere, would have had Epiſcopacy, " if permitted: But could not upon ſeveral Accounts, " partly fearing the other Princes of the *Roman* Catho- " lick Faith would have joined with the Emperor and " the reſt of the Popiſh Biſhops, to have depreſſed the " ſame; partly being newly Reformed, and not ſettled, " they had not ſufficient Wealth to ſupport Epiſcopacy, " by Reaſon of their daily Perſecutions. Another, and " a main Cauſe was, they would not have any Popiſh " Hands laid over their Clergy. And whereas *John Calvin* had ſent a Letter in King *Edward* the VIth's " Reign, to have conferred with the Clergy of *England* " about ſome Things to this Effect, two Biſhops, *viz.* " *Gardiner* and *Boner,* intercepted the ſame, whereby Mr. " *Calvin's* Offerture periſhed. And he received an An- " ſwer, as if it had been from the Reformed Divines of " thoſe Times; wherein they checked him, and ſlighted " his Propoſals. From which time *John Calvin* and the " Church of *England* were at variance in ſeveral Points; " which otherwiſe through God's Mercy had been quali- " fied, if thoſe Papers of his Propoſals had been diſco-

"vered unto the Queen's Majeſty during *John Calvin*'s "Life. But being not-diſcovered until, or about the "Sixth Year of her Majeſty's Reign, her Majeſty much "lamented they were not found ſooner: Which ſhe ex"preſſed before her Council at the ſame time, in the "Preſence of her great Friends, Sir *Henry Sidney*, and "Sir *William Cecil*.

4. In the ſame Year (1560) *Martin Bucer* and *Paul Fagius*, whoſe dead Bodies had been dug out of their Graves, and burnt in the late Reign, were reſtored to their Honour by the Univerſity of *Cambridge*. This Queſtion being asked in a full Aſſembly, *Placetne Vobis, ut gradus & honoris titulus, qui olim Martino Bucero & P. Fagio publicis hujus Academiæ ſuffragiis adempti erant, eiſdem in integrum reſtituantur, & omnes Actus contra eos aut eorum doctrinam reſcindantur?* Every body agreed to it. The publick Orator made an Oration in Honour of thoſe Two Learned Men: A Sermon was preached upon that Occaſion: The Entrances and Walls of the Church were all hung with Verſes containing ſeveral Encomiums upon thoſe Two Foreigners, whoſe Memory had been defamed by the Enemies of the Reformation.

5. The dead Body of *Peter Martyr*'s Wife was dug up at *Oxford* Two Years after her Death, in the Reign of Queen *Mary*, and buried in a Dunghil. But in the Year 1561. the Univerſity cauſed the Corps to be taken out of the Dunghil, and it was buried again in *Chriſt-Church*, with two ſilk Bags, in which the Bones of St. *Frideſwide* were wrapped up and preſerved. Thoſe Bones were placed upon the Altar of that Church on ſolemn Days, and expoſed to the publick View, to be reverenced by the ſuperſtitious People.

6. In 1561. Queen *Elizabeth* went a Progreſs into *Eſſex* and *Suffolk*, and was very much ſurpriſed to ſee ſo many Women and Children in Cathedrals and Colleges. Whereupon ſhe put out an Order at *Ipſwich*, whereby ſhe forbad the Heads or Members of any College or Cathedral to keep their Wives, or other Women in thoſe Places, upon pain of forfeiting their Eccleſiaſtical Preferments. The Queen did not approve that the Clergy ſhould marry; and when Secretary *Cecyl* ſent this Injun-

ction to Archbiſhop *Parker*, he knew that Prelate would not be well pleaſed with it, ſince he was a married Man, and very much approved the Marriage of the Clergy... I ſhall ſet down the beginning of the Secretary's Letter to the Archbiſhop. " Your Grace ſhall underſtand, that I have " had hitherto a troubleſome Progreſs, to ſtay the Queen's " Majeſty from daily Offence conceived againſt the " Clergy, by reaſon of the undiſcreet Behaviour of the " Readers and Miniſters in theſe Countries of *Suffolk* and " *Eſſex*. Surely here be many ſlender Miniſters, and " ſuch Nakedneſs of Religion as it overthroweth my " Credit. Her Majeſty continueth very ill affected to " the State of Matrimony in the Clergy. And if I were " not therein very ſtiff, her Majeſty would utterly and " openly condemn and forbid it, *&c.* The Biſhops were very much offended at the Queen's Order, if one may judge of it by a Letter of *Cox*, Biſhop of *Ely*, to the Archbiſhop. That Letter is worth reading.

About that time the Archbiſhop waited upon the Queen. That Princeſs did very much exclaim againſt the Marriage of the Clergy, and ſpoke very angrily about it. The Archbiſhop writ a Letter to Secretary *Cecyl* the very next day, wherein he gave him an Account of his Converſation with the Queen. " I was in a Horror " (*ſays he*) to hear ſuch Words to come from her mild " Nature, and Chriſtianly learned Conſcience, as ſhe " ſpake concerning God's holy Ordinance and Inſtitution " of Matrimony.... And it is a wonder to me that her " Highneſs is ſo incenſed by our Adverſaries, that all the " World ſhould underſtand her Diſpleaſure againſt us. " Whereby our Credit be little, our doing God ſervice " and Her ſhall take leaſt among her Subjects, to her own " diſquiet of Governance. . . . . . Inſomuch that the " Queens Highneſs expreſſed to me a repentance, that we " were thus appointed in office, wiſhing it had been " otherwiſe". The following words of the Archbiſhop are very remarkable. " I ſhould be ſory, that the Clergy " ſhould have cauſe to ſhew diſobedience, with *Oportet* " *Deo obedire magis quam hominibus*. And what inſtillers " ſoever there be, there be enough of this contemptible " flock, that will not ſhrink to offer their blood for the

" defence of Chriſt's verity, if it be openly impugned, " or ſecretly ſuggilled.

7. Tho' *Beza* was very zealous for a Presbyterian Government, and far from being ſo moderate as *Calvin* in that reſpect; yet it appears from ſome Paſſages quoted by Mr. *Strype*, pag. 243. that he adviſed the *Engliſh* diſſenters to ſubmit to the biſhops, and not to quarrel about Eccleſiaſtical garments. Thoſe Paſſages deſerve to be read.

8. In 1567. there aroſe a great controverſy in the Univerſity of *Cambridge* about the true ſenſe of *Chriſt's deſcent into Hell*; whether it was a local deſcent, or whether the words of the Creed had another meaning. This diſpute was managed with ſo much heat, that it came to the Secretary, who was the Univerſity's Chancellor. He conſulted the Archbiſhop about it, who gave him his thoughts to compoſe that difference. Mr *Strype* obſerves, that *the ſenſe* of Chriſt's deſcent into hell *was left in ſuch a latitude in the Book of Articles, without aſſigning any particular meaning thereof.*

9. In 1570. the Crucifix, which had been removed out of the Queen's chapel, was brought in again. The Archbiſhop was the more concerned for it, becauſe there went a falſe report that it had been done by his advice.

In the ſame year ſome Prebendaries of *Norwich*, and others, entred into the Quire of the church, broke down the Organs, and committed other outrages; which occaſioned a ſharp letter of the Queen to the Biſhop of *Norwich*.

10. Mr. *Strype* (p. 319, 320.) diſcourſes of the clauſe concerning *the Authority of the Church*, that is not to be found in the Manuſcript of the Book of Articles in *Benet*-College. I refer the Readers to the Author himſelf.

11. He makes a remarkable Obſervation, *pag.* 531. " In Archbiſhop *Lanfrank*'s time, *ſays he*, who lived under *William* the Conqueror, all *Latin* books that had any " expreſſions againſt a bodily preſence in the Sacrament, " were craftily aboliſhed by the Papiſts. And ſo *John Fox* " obſerves in his Acts and Monuments, that in the time

“ of *Lanfrank* and Pope *Innocent*, ſtudying by all means
“ how to prefer and further this their new-come doctrine
“ of Tranſubſtantiation, they did aboliſh and raze out of
“ Libraries and Churches all ſuch books, which made
“ to the contrary. And becauſe *Lanfrank* and other
“ *Italian* Prieſts here in *England* underſtood not the
“ *Saxon* books, as they did the *Latin*, all that they underſtood
“ they made away: But the *Saxon* books, becauſe
“ they knew them not, remained. For proof
“ whereof he offered it to be conſidered, *&c.*

12. Our Author obſerves (*pag.* 130.) that the ignorance of the ordinary ſort of Clergymen was very great in thoſe times. To give an Inſtance of it; he ſays, that one *Tempeſt*, Curate of *Cripple-gate*, being asked among other Queſtions by *Peerſon* the Archbiſhop's Chaplain, what was the meaning of the word *Function*; he knew not what to make of it. But ſoon after he writ a Letter to the Chaplain, wherein he excuſed himſelf, pretending that he had been ſurpriſed.

The ignorant Curate of Cripple-gate's *Letter to Mr.* Peerſon, *the Archbiſhop's Chaplain.*

“ TO the beloved in the Lord Jeſus, Mr. *Perſie*. Know
“ you, that wheras your Maſterſhip ſaid, I knew not
“ what this Word *Function* meant, I being *Pauperes Spiritus*
“ to a quick appoſing, it may pleaſe you to underſtand,
“ that I take it for my Utilitie. And wheras the Prophet
“ *David* ſaith, *Impulſus everſus ſum, ut caderem*; I may ſay,
“ for lack of good Memory, and a pregnant Wit, I was
“ overſeen in making mine Anſwer. And the Prophet
“ ſaith furthermore, *Et Dominus ſuſcepit me*. And I will
“ pray *quotidie*, that the Lord may encreaſe me in my
“ *Function*, and great Charge. For I am Curate over Three
“ thouſand and more of Gods Sheep. And therefore my
“ *Function* is not to ſleep and be ſluggiſh, but to wait on
“ my Office, to diſcharge as I am charged, in teaching and
“ governing; and to exerciſe my ſelf to do my Duty, if
“ I were worthy before the Lord. For he ſaith, *Gratuitò*
“ *recepiſtis, gratuitò date*. So I muſt blow the Trumpet

“ againſt Ungodly, or els the Lord will require the “ Bloud of the People at my hand, becauſe the Office “ and *Function* is mine. Therefore my Suite to my “ Lords Grace and to you, is to have a les thing “ towards my Living. *Scriptus te viginti quinque die* “ *Mencis Junus*. *Anno* 1569.

Per me Walterus Tempest,
Curatus in Eccleſia Sti. Egidij *extra* Cripplegate *Civitas* Londoniencis.

Article XX.

PARIS.

Madam *Dacier* has lately publiſhed a *French* Tranſlation of *Homer*'s Iliad with Remarks.

L' Iliade d' Homere, traduite en François, avec des Remarques. Par Madame Dacier. Paris 1711. 3 Vol. in 12*o*.

There is an Excellent Preface prefixed to this Tranſlation. In the firſt place, Madam *Dacier* gives an Account of the Reaſons that moved her to tranſlate *Homer* into *French*, notwithſtanding the great Difficulties of ſucceeding in ſuch an Attempt. Secondly, She mentions the Subjects treated of in the Remarks added to her Tranſlation. In the Third place, ſhe ſhews how the Poems of *Homer* have been preſerved and tranſmitted to us, and ſpeaks of the moſt Celebrated Commentators upon that Poet. Laſtly, She enquires into the Nature of an Epick Poem, and examines whether Pleaſure be the only Deſign of it.

That Lady gives her Judgment about her own Performance in the following Words. “ Let us ſuppoſe (ſays “ ſhe) that *Helena* died in *Egypt*; that ſhe was embalmed “ in that Country; and that her Body being preſerved to "our Time, is brought over into *France*. That Mummy "will not raiſe the ſame Admiration, that *Helena* raiſed "at her return from *Troy*... No body will ſee in it thoſe "ſparkling Eyes, that Complexion animated with the moſt "natural and lively Colours, that Gracefulneſs, and thoſe "Charms which kindled the Love of her Beholders, and "made an Impreſſion even upon old Age; but every one "will *ſtill* perceive in it the Regularity and Beauty of her "Features..... And the Imagination being ſtruck with "thoſe precious Remains, will go ſo far as to conceive "that a Woman, who has ſtill ſome Beauty under the "Power of Death, muſt needs have been like the immor-"tal Goddeſſes. I think I can hardly give a leſs flattering "Notion of my Performance. It is not *Homer* alive and "animated; I own it; but it is *Homer*. No body will "find in him that Strength, that Gracefulneſs, that Life, "that Charm which pleaſes exceedingly, and that Fire "which never fails to heat all thoſe that come near it; "but one may ſee all his Features, and the admirable "Symmetry of all his Parts. Nay, I dare ſay one may "ſtill perceive in him ſuch lively Colours, as will make "one believe that there is ſtill ſome Life in him, *&c.*

Here follows a *Specimen* of Madam *Dacier*'s Tranſlation.

"Là Andromaque accourt au devant (d'Hector) avec "la nouricce, qui tient entre ſes bras le petit Prince, uni-"que fruit de leur mariage, & dont la beauté étoit ſem-"blable à celle d'un aſtre qui ſe leve ſur l'horiſon-- — "Hector en le voyant le careſſe d'un ſourire; & An-"dromaque le viſage baigné de larmes s'approchant de "ſon mari, l'embraſſe tendrement, & avec une voix en-"trecoupée de ſanglots, lui parle en ces termes: Prince "trop magnanime, helas, votre courage ſera votre per-"te! Vous n'avez aucune compaſſion de votre fils, de "cet enfant innocent, ni de votre femme, qui va être ſi "malheureuſe. Vous allez me laiſſer veuve; votre fils "va être orphelin: Car les Grecs ſe jettant tous ſur "vous, vont par votre mort vanger bientoſt toutes leurs "pertes. Helas! qu'il me ſeroit bien plus avantageux, "ſi vous devez perir, de deſcendre la premiere dans le "tombeau: Car aprés cet affreux malheur, il n'eſt plus

“ de joye, plus de conſolation pour l'infortunée Andromaque,
“ & l'avenir ne preſente à mon eſprit accablé,
“ que douleurs. Je n'ai plus ni pere ni mere. Sous le
“ fer du terrible Achille, j'ai vû tomber le Roy mon
“ pere ; j'ai vû la ville des Ciliciens, la ſuperbe Thebes,
“ en proye à ſes Soldats ; j'ai vû cet impitoyable ennemi
“ faire de nos plus vaillans citoyens un horrible carnage.
“ ——Mon cher Hector, vous me tenez lieu de pere,
“ de mere & de freres. Toutes mes tendreſſes ſont réunies
“ dans un ſi cher époux. Ayez donc pitié de votre
“ fils & de votre femme, & ne nous expoſez point
“ au plus affreux de tous les malheurs ; mais demeurez
“ au pied de ce rampart, &c.

“ Ma chere Andromaque, lui répond Hector, je ne ſuis
“ pas moins ſenſible que vous à toutes vos allarmes ; mais
“ que diroient les Troyens & les Troyennes, ſi comme
“ un lâche je me tenois éloigné du combat. Je ne ſuis
“ point à l'épreuve de leurs reproches ; ce n'eſt pas auſſi
“ ce que m'inſpire mon courage ; je ſuis accoûtumé à
“ ſurpaſſer les plus braves, & à combattre des premiers
“ où le peril eſt le plus grand, & je n'oublie rien pour
“ ſoutenir la gloire de mon pere & la mienne. Je ſçai
“ qu'un jour viendra que la ſacrée ville de Troye perira
“ avec ſon Roy & avec ſon people : mais ni la chute de
“ cet Empire, ni la mort d'Hécube, ni celle de Priam, ni
“ celle de tous mes freres, qui mordront la pouſſiere ſous
“ les coups de nos ennemis, ne font point une ſi terrible
“ impreſſion ſur moi, qui cette affreuſe penſée, que quelqu'un
“ des Princes Grecs vous mettra dans les fers, &
“ inſultant à vos larmes, vous menera captive dans ſes
“ Etats ; que là, aux yeux de tous les peuples d'Argos,
“ expoſée aux dédains d'une maîtreſſe ſuperbe, vous travaillerez
“ à ſes ouvrages.——Mais que le noir tombeau
“ m'enferme ſous des monceaux de terre, avant que
“ j'entende vos cris, & avant que les barbares mains de
“ nos ennemis, pour vous arracher de votre palais, vous
“ faſſent éprouver leur violence.

“ En finiſſant ces mots, il s'approche de ſon fils, &
“ lui tend les bras. Cet enfant effrayé à la vûe des armes
“ dont ſon pere étoit couvert, & encore plus de l'agitation
“ du terrible panache qui ombrageoit ſon caſque, &

“ qui flottoit au gré du vent, ſe rejette avec de grands
“ cris dans le ſein de ſa nourrice. Le pere & la mere
“ ſourirent de ſa frayeur, & en même temps Hector ôte
“ ſon caſque, le poſe à terre, & prenant ſon fils entre ſes
“ bras, il le baiſe avec tendreſſe, & l'élevant vers le Ciel,
“ il adreſſe à Jupiter & aux autres Dieux cette priere :
“ Puiſſant Jupiter, & tous les autres Dieux de l'Olympe,
“ accordez-moi la grace que je vous demande. Faites
“ que mon fils marchant ſur mes pas, ſe rende celebre
“ parmi les Troyens ; qu'il ſoit revêtu de force & de
“ ſageſſe ; qu'il regne dans Troye, aimé & reſpecté de
“ ſes voiſins ; & que ſes peuples en le voyant revenir
“ vainqueur de ſes ennemis, & chargé des ſanglantes dépouilles
“ de leurs braves Chefs, s'écrient ſur ſon paſſage,
“ ce Prince eſt beaucoup plus vaillant que ſon pere ; &
“ puiſſe ſa mere, temoin de ces éloges, ſentir toute la
“ joie d'avoir un fils ſi grand & ſi vertueux. En achevant
“ ces mots, il remet ſon fils entre les mains de ſa
“ chere Andromaque, qui le reçoit avec un ſourire melé
“ de larmes, &c.

ARTICLE XXI.

A LETTER *of Dr.* DEIDIER, *Profeſſor of Phyſick in the Univerſity of* Montpellier, *to Dr.* GASTALDY, *Profeſſor of Phyſick in the Univerſity of* Avignon, *containing Two new Obſervations about a complicated Catalepſy.*

SIR,

IF I have been Two Months without communicating to you my Obſervations upon the Cataleptick, who made ſo great a Noiſe in this City laſt *May,* it is not my Fault: A long Journey I have lately taken into *Provence,* has interrupted for ſome time my Correſpondence with my Friends, by way of Letters. To make you amends for it, inſtead of one Obſervation I ſhall ſend you Two, the laſt of which is altogether new; and though it be not ſo curious as the firſt, I hope it will not be unacceptable to you.

There was a Complication of Epilepſy and Catalepſy in the Two Sick Perſons, who make the Subject of my Obſervations. To prove it, I ſhall conſider in a few Words each of thoſe two Diſtempers. Catalepſy and Epilepſy are two Diſeaſes of the Head, the Explication whereof did always appear to me extremely difficult; without doubt becauſe the latter is very frequent, and the former does but ſeldom happen: One of them is attended with a vaſt Number of different Symptoms, and the other with a particular one, about which Phyſicians are not well agreed. In thoſe Two Diſeaſes, when they are perfect, all Senſe vaniſhes away, as in a ſtrong Apoplexy. Epilepſy is attended with Convulſions or convulſive Motions in ſeveral Parts of the Body; whereas a true Catalepſy is free from Convulſions, and the Members of the ſick Perſon are eaſily put into, and conſtantly remain in any Poſture.

Thoſe Epilepticks, who are tormented with convulſive Motions, ſhake their Limbs ſeveral ways, and foam in the Mouth: Thoſe, who are in a Convulſion, have all their Members ſtiff and at reſt. It happens ſometimes, that ſome have but one conſtant Convulſion in the lower Jaw, all the other Parts being relaxed as in an Apoplexy. Laſtly, in ſome Epilepticks, there are ſome Parts agitated with convulſive Motions, whilſt others are in a Convulſion; and thoſe Convulſions do ſucceſſively remove from one Part to another. All thoſe Diſorders are (in my Opinion) to be aſcribed to this Cauſe, *viz.* That the Sanguine Veſſels of the Brain being unequally provided with Blood, the Animal Spirit is forced to run irregularly in the different Muſcles, that have a Communication with thoſe Parts of the Brain that are free. Which is confirmed by opening the Bodies of thoſe, who die of an Epilepſy; for one will conſtantly find ſome varicous Veins, or aneuriſmal Tumors, known by the Name of *Glands*, that are formed near the Cavities of the *pia mater* in the *Plexus Choroides*, or at the Baſis of the Skull.

All true Catalepticks are without Motion like Statues; all their Limbs may be put into, and remain in any Poſture: But Authors don't agree, whether their Limbs are ſtiff or pliant. However, I ſaw about Seven or Eight Years ago in the Hoſpital of this City two perfect Catalepticks, whoſe Members were as eaſily moved, as thoſe of any Man that is aſleep. One of thoſe two Catalepticks was about Fifteen or Sixteen Years of Age, of a melancholy Temper, and naturally ſtupid. At firſt he had been ſick of a malignant Fever, attended with Drowſineſs, and then with a total Privation of Senſe; the Pulſe, the Reſpiration, and the Deglutition remaining entire. I took him to be an Apoplectick; but when I came to lift up his Limbs, I found he was a true Cataleptick. He remained 24 Hours in that Condition, and died; but when his Body was opened, I could not be preſent at it.

The other ſick Perſon of Twenty Years of Age, ſeemed to enjoy a perfect Health; and being informed of the Accidents he had been ſubject to for the Space of three Days, I thought he was Epileptick: But perceiving no Convulſion in him, nor any convulſive Motion, I found out that it was a true periodical Catalepſy, becauſe his Limbs did conſtantly remain in the ſame Situation I put them in, for the Space of Eight Hours, which was the time of each Paroxyſm. A Week after the ſick Perſon did perfectly recover with the help of *Emetick* and *Quinquina*. He was a little more ſtupid than before, and died four Years after of a Peripneumony.

Thoſe two Catalepticks were frequently viſited by ſeveral Doctors and Students of Phyſick, who followed me; and we all agreed that their Limbs were pliant. Which made me think, that in a true Catalepſy the Animal Spirits have a free Paſſage, much in the ſame manner as in a State of Health; and that the Seat of that Diſeaſe muſt be in that inward Part of the Brain, wherein all Senſations are performed, which is called *Emporium*, the Fibres whereof being relaxed by a ſuperfluous Seroſity, cannot receive the outward Impreſſions, which occaſion the Senſations of the Soul. And therefore the Members of a Cataleptick may eaſily be moved by determining the Spirits without the Will of the ſick Perſon; and the Limbs will remain in the ſame State, till it be changed by an external Cauſe; for ſuch a Change cannot be produced by a Pain like that which we feel when our Members are not in a natural Situation, ſince the ſick Perſon has no Feeling. I proceed to thoſe Obſervations, that make the Subject of this Letter.

William Bouſquet of *Caviſſon* in the Dioceſe of *Rhodez*, between 55 and 60 Years of Age, fell ſick the 25th of laſt *April*, having had a great deal of Trouble on account of his Family. Being admitted into the Hoſpital, he was let Blood twice, and purged once in the ſpace of five or ſix Days without any Succeſs. Having ordered that the Sacraments ſhould be adminiſtred unto him on the 3d of *May*, the Curate could not get one Word from him; which moved me to examine him the next Day more carefully: though I called him by his Name, pinched him, wreſted his Fingers, and plucked out his Hair, it did not appear that he had any Feeling. All his Members were pliant; and I thought he was Apoplectick: But when I came to lift up his Arms, I was agreeably ſurpriſed to find them conſtantly remain in that Situation. I raiſed his Legs and Thighs with the ſame eaſe; and thoſe Parts remained lifted up, with the Arms and the Trunk which I had bent, inſomuch that the whole Body reſted only upon the Fundament. I ordered him to be taken out of his Bed, to ſee whether he could walk: When he ſtood up, I raiſed his Arms as high as I could, and puſhing him forward, made him go a ſtep ſometimes on one ſide, and ſometimes on another, according as he was puſhed. The thing being reported all over the Town, People flocked from all Parts to ſee that Man; and becauſe every Body examined him according to their Prejudices, they did not agree about the Pliantneſs of his Limbs. Some maintained, that they were in Convulſion; others found them pliant; and ſome kept a Medium. What will ſurpriſe you, Sir, is, that they were all in the right. I returned to the Hoſpital two Hours after my Viſit, and obſerved that the lower Jaw was in Convulſion, inſomuch that they could not make him take any Broth, nor the Emetick Potion I had preſcribed for him. I found then ſome Reſiſtance in moving the Thighs of the ſick Perſon, though his Arms were ſtill pliant enough. I went Home very much diſpleaſed with my Obſervation as to the Hypotheſis I had formed before. I durſt not deny that he was a true Cataleptick; and I was afraid of affirming that he was Epileptick: However, not being able to make him ſwallow any thing, I only preſcribed Clyſters with troubled Emetick, and cupping with Scarifications. The ſick Perſon remained 24 Hours in that Condition; and then began to feel and ſpeak ſome Words. In the mean time they continued to ſtir his Arms with Violence, ſo far as to make him weary; and therefore one cannot be ſure whether he remembred what paſſed during his Symptom. He continued to be ſo ſtupid, that no juſt Conſequence could be drawn from what he ſaid. He died the 9th of the ſame Month about three or four a Clock in the Morning; and his Body was opened in the Afternoon by M. *la Peyronie* in the Preſence of Dr. *Vieuſſens*. We found two glandulous Bodies of the bigneſs of a large Pea upon the *pia mater* on both ſides of the Longitudinal Cavity. Thoſe glandulous Bodies had made two conſiderable Holes in the inſide of the two Parietals; and the whole inward Texture of the Brain was imbibed with an extraneous Seroſity; whereby I was fully convinced that the ſick Perſon was both Epileptick and Cataleptick; but Catalepſy prevailed.

John Soladier, about forty Years old, of the City of *Agen*, lately a Soldier in the Regiment of *Poitou*, and belonging to the Company of Captain *de la Roquette*, in the Cittadel of *Montpelier*, having undergone ſeveral Hardſhips in a long Journey, and being troubled in his Mind becauſe he had left his Family, was carried to the Hoſpital the Eighth of this Month in the Evening. He had neither Senſe nor Motion; however, his Eyes were opened, and he looked upon thoſe that were preſent: Being violently pinched, he gave no Anſwer: His Pulſe was natural, and he had a free Reſpiration. I took him at firſt to be a Carotick, and only preſcribed a cordial Potion for the Evening. The next day in the Morning finding him almoſt in the ſame Condition, I lifted up his Arms without any Reſiſtance, and was agreeably ſurpriſed to ſee that they remained where I put them, and that I could remove them again with the ſame Eaſe, in the Preſence of Dr. *Gyberd*, a Phyſician of our Univerſity, who tried, as well as I, to lift up all the Limbs. I could not ſo eaſily move the Legs and Thighs of the ſick Perſon: they were bent, and I wanted all my Strength to ſtretch them. The lower Jaw was in ſuch a violent Convulſion, that it was hardly poſſible to find a Moment, to make him ſwallow ſome Broth, inſomuch that the ſick Perſon remained 24 Hours without taking any thing.

I preſcribed Cupping with Scarifications, bleeding in the Neck, and Emetick Wine in the Space of three Days; and then the Symptoms of Catalepſy vaniſhing away, all the Parts of the Body appeared in Convulſion: And after ſome inconſiderable Stools, occaſioned by a Clyſter with troubled Emetick, all the Convulſions ceaſed; the ſick Perſon recovered his Senſes; and the Fever grew ſo violent, that he died the 15th of this Month. I cauſed his Body to be opened by a young Surgeon of the Hoſpital, who, as he was ſawing the Skull, cut the Brain through.

We found the *dura mater* a little ſticking to the right Parietal: The longitudinal Cavity was interſperſed with many glandulous Grains of the bigneſs of a Grain of *Millet*, lying at the Extremities of the ſanguine Veſſels of the *pia mater*, which reach to the longitudinal Cavity. All the Veſſels of the *pia mater* were at leaſt twice larger than they uſe to be, and full of Blood, which had let out its Serioſity above the *pia mater* into all the inſide of the Brain. This gave me occaſion to take out, only with my Fingers, all the *pia mater*, with thoſe Veſſels that came off eaſily from the Folds of the Brain, the *Cerebellum*, and the *Medulla oblongata*, both above and underneath, and in the inſide, as far as the *Plexus Choroides*, where I found many ſmall glandulous Bodies of the Bigneſs of a ſmall Pea. The Seroſity had run out upon the Baſis of the Skull through the Cut of the Brain, where we found a full Porringer. The end of the Marrow of the Back-bone, which appears at the Baſis of the Skull, when the *medulla oblongata* and the *Cerebellum* are taken out, was ſo imbibed with Seroſity, that we let out about a full Egg-ſhell, ſqueezing it with the Finger, or the back of an Inciſion-Knife.

It appears to me from that Obſervation, that this Soldier was more Epileptick than Cataleptick; and I ſhould be glad to have your Opinion about it. I am,

SIR,

Montpellier, July 19. 1710.

Your moſt Humble, and
moſt Obedient Servant,

DEIDIER.

* * *

ARTICLE XXII.

PHILIPPI A LIMBORCH Commentarius in Acta Apoſtolorum, & in Epiſtolas ad Romanos & ad Hebræos. Roterodami, apud Bernardum Bos. 1711. *Sold by* P. Vaillant *in the* Strand.

That is,

A Commentary upon the Acts of the Apoſtles, *and the Epiſtles to the* Romans *and the* Hebrews. *By* PHILIP LIMBORCH. Roterdam, 1711. *in Fol. pagg.* 734.

M. *Limborch*, deſigning to write a Commentary upon ſome Parts of the New Teſtament, pitched upon the *Acts of the Apoſtles*, and the Epiſtles to the *Romans* and the *Hebrews*, becauſe the Truth and Excellence of the Chriſtian Religion do eminently appear in thoſe Three Books. The *Acts of the Apoſtles* (ſays he) contain many undeniable Proofs of the Truth of Chriſtianity, not only againſt the *Jews*, but alſo againſt all other Unbelievers. The Epiſtle to the *Romans* teaches us, that the Chriſtian Faith is the only Way of being juſtified, and obtaining Eternal Salvation. In the Epiſtle to the *Hebrews*, the Law of Jeſus Chriſt is compared with that of *Moſes*; and it appears from that Compariſon, that the former is much more excellent than the latter. Thoſe Conſiderations moved the Author to publiſh this Commentary.

The chief Deſign of M. *Limborch*, in his Performance upon the *Acts of the Apoſtles*, is to prove, againſt the *Jews*, and others, the Reſurrection of Chriſt, his Aſcenſion into Heaven, and the Deſcent of the Holy Ghoſt upon the Apoſtles. He was the more willing to enlarge upon thoſe Facts, becauſe he knew by Experience, that it is the moſt effectual Method of Confuting the *Jews*. The Readers will find, in this Part of his Commentary, the ſtrongeſt Objections of the *Jews* confuted, eſpecially thoſe of *Juda Lumbroſo*, Doctor of Phyſick, who lived in the State of *Venice* in the laſt Century. The Objections of that Learned *Jew* are taken from a Tract never yet publiſhed, entituled *Propugnaculum Judaiſmi*. Dr. *Lumbroſo* writ it in Anſwer to the Vth. Book of *Grotius de Veritate Religionis Chriſtianæ*; and it was communicated to M. *Limborch* by the famous Dr. *Orobio*, with whom he had a Conference, which was publiſhed ſeveral Years ago.

The Author having proved the Truth of the Chriſtian Religion by the Hiſtory of Chriſt and his Apoſtles, confirms it by another Argument taken from thoſe Prophecies of the Old Teſtament relating to the *Meſſias*, which were fulfilled in Jeſus Chriſt. He obſerves, that this Part of the Diſpute with the *Jews*, ought to be managed with great Prudence; for he acknowledges a double Senſe in moſt Prophecies that concern the *Meſſias*, *viz.* a Literal, and a Myſtical one; and therefore he is very careful to enquire firſt into the Literal Meaning. Afterwards he ſhews, that the Literal Senſe does not fully anſwer thoſe Prophecies; and that a more ſublime and more excellent Senſe lies concealed under it, as it were under a Type, and was entirely fulfilled in Jeſus Chriſt, according to all the Force and Energy of the Words. M. *Limborch* is of Opinion, that (generally ſpeaking) no myſtical Senſe ſhould be looked for, but in thoſe Paſſages that have been applied to Jeſus Chriſt by the Writers of the New Teſtament. Which gives him Occaſion to make, in his Preface, ſeveral judicious Reflexions againſt Allegories. He ſhews that the *Roman Catholicks*, before the Reformation, had in a manner deſtroyed the true Senſe of the Holy Scripture, by running into Allegories; and he wonders, that ſuch an abſurd Method of explaining the Word of God ſhould have been revived among the Proteſtants. There are in *Holland* many Divines, commonly known by the Name of *Cocceians*, who by virtue of this Rule, *The Words of the Scripture ſignify whatever they can ſignify*, give themſelves a prodigious Latitude in expounding the Bible. The Author diſcovers the Abſurdity, and the dangerous Conſequences of the *Cocceian* Method: His Obſervations relating to this Head, are worth Reading.

M. *Limborch* is a learned and eminent Divine among the Remonſtrants of *Amſterdam*. His Theology, and his Method of Confuting the *Jews*, are ſo well known by his Body of Divinity, and his Conference with Dr. *Orobio*, publiſhed ſeveral Years ſince, that it were needleſs to dwell upon it. This Commentary is written with great Judgment and Perſpicuity, and fully anſwers the Reputation of the Author. It is more theological than critical; and will be of great Uſe, eſpecially to Preachers, even to thoſe who follow *Calvin's* Syſtem. The Author has inſerted a Paraphraſe upon each Chapter of the Epiſtles to the *Romans* and the *Hebrews*.

ARTICLE. XXIII.

SOME Obſervations upon the Winter-Cold in 1709. *extracted from the* Hiſtory of the Royal Academy of Sciences *for that Year, lately publiſhed at* Paris.

'TIS a ſurpriſing thing, that a *South* Wind ſhould have blown for many Days at *Paris* in the Year 1709. when the Cold was ſo ſevere and ſo extraordinary. In order to account for it, M. *de la Hire* ſaid, that the Mountains of *Auvergne*, lying *South* with reſpect to *Paris*, were full of Snow: And M. *Homberg* added, That a very cold *North*-Wind, which came from a remote Place, and reached a great way off, having blown before; the *South*-Wind, was only a Reflux of the ſame Air driven by the *North*-Wind, and heated no where. It may very well be, that thoſe two Cauſes met together.

In the ſame Winter, the Ice in the Port of *Copenhagen* was twenty ſeven Inches thick in thoſe very Places where it was not heaped up. Which is the more remarkable, becauſe during the great Froſt of the Year, 1683. the *Royal Society* having cauſed the Thickneſs of the Ice to be meaſured in the *Thames*, when they went over it in a Coach, it appeared to be only of eleven Inches.

In the ſame Year, (1709.) the *Royal Society of Sciences* at *Montpellier* ſent to the *Royal Academy of Sciences* at *Paris* a Work of M. *Gauteron*, one of their Members, to keep up the ſtrict Union which ought to be between them, as making but one Body, according to the Statutes granted by the King in *February*, 1706.

That Work is entitled, *Obſervations upon the Evaporation of Liquids in a great Cold; with ſome Remarks upon the Effects of Froſt.*

'Tis a ſurpriſing thing, that the Evaporation of Fluids, which is commonly occaſioned by a great Heat, ſhould be alſo the Effect of a great Cold.

M. *Gauteron* gives us his Thoughts about it in the following manner.

'Tis well known, by many Experiments, that the Air contains a Salt, which is thought to come near the Nature of Nitre.

The Air is more condenſed in Winter than in any other Seaſon of the Year. That Condenſation of the Air brings the *Molecula* of Nitre near one another, and they meet in a large Bulk; which produces a greater Quantity of Motion with the ſame Swiftneſs.

This is ſufficient to make that Salt work with a greater force upon the Particles of a Fluid, and to make them evaporate; whereas, in the Summer, the Evaporation of Liquids is occaſioned by a violent Agitation of the ethereal Matter.

Here follow the moſt conſiderable Remarks of M. *Gauteron,* upon the great Cold of the Year, 1709.

Water covered with Oil froze up about half an hour later, than Water expoſed to the Air without any Oil upon it; and as it froze, it formed a kind of Icy Muſhroom raiſed an Inch above the Surface of the Oil.

Walnut-Oil kept the Water from freezing very much, which Olive-Oil could not do.

Hot Water, ready to boil, froze up about half an hour later than natural Water.

Brandy, Walnut-Oil, and Turpentine-Oil did not freeze at all.

During the Froſt, though the Sky was very clear, the Sun looked ſomewhat pale.

At *Montpellier*, Orange-trees and Pomgranate-trees loſt their Leaves and Boughs: The greateſt Part of thoſe Trees died to the very Root; and what was never ſeen in that Country, Laurels, Fig-trees, Holm-Oaks, and even ſome common Oaks have had the ſame Fate. The *Rhone* was frozen up to the Height of twelve Feet, by the Lays of Ice heaped one upon another; and the Pond of *Thau*, (*l'Etang de Thau*) which is commonly very ſtormy, and has a communication with the Sea, by a ſhort and broad Canal, was frozen up all over, which never happened before.

Laſtly, The Thaw of the 23d of *January*, and that of the 26th of *February*, were attended with an epidemical Rheum: There was hardly any body free from it.

All thoſe Things ought to be aſcribed to the ſame Cauſe; *viz.* to the Change that happens in the Air in froſty Weather.

Article XXIV.

SOME *Obſervations upon Cray-fiſh, by M.* Geoffroy *the Younger; extracted from the ſame Book.*

WHAT we call *Crabs-eyes* are ſmall Stones, white, round, and generally flat: They go by that Name, becauſe they are taken from the Fiſh ſo called; and becauſe though they be not very like *Eyes*, yet they reſemble them more than any other Part.

It appears from M. *Geoffroy*'s Obſervations, that thoſe Stones are not formed in the Brain of that Fiſh, as the moſt learned Naturaliſts believed, but in the Stomach, as *Van Helmont* found it out firſt.

Thoſe Stones are only to be found in Cray-fiſh, when they mew, which happens every Year in *July*. Then they caſt their Shell, and the Membrane, that covers the Inſide, growing hard by degrees, becomes a new Shell.

Their old Stomach vaniſhes away, and likewiſe their Inteſtin; at leaſt M. *Geoffroy* is apt to think ſo; and the outward Membranes of thoſe *Viſcera* ſucceed them.

They are weak and lingring, and eat nothing whilſt they are mewing.

What is very remarkable, is, that the old Stomach is digeſted by the new one, and ſerves them for Food when they mew.

M. *Geoffroy* believes, that the Stones to be found in Cray-fiſh, make Part of their Food, when they are Sick. The Reaſon he gives for it, is, that thoſe Stones grow continually leſſer, till they wholly vaniſh away.

LONDON.

THE following Piece is newly come out.

ESTRID: *An Account of a* Swediſh *Maid, who has lived ſix Years without Food, and has had of God, during that time, ſtrange and ſecret Communications, now living in* Noraby, *near* Malmo *in* Schonen. *As the ſame was communicated to the Biſhop of* Skara *in* Weſt-Gothland, *and laid before the Eccleſiaſtical Court at* Lunden, *and has been fully confirmed by his Excellency the Velt-Marſhal* Steinbock, *by whom ſhe has been frequently viſited. Originally written in* Swediſh, *and lately printed at* Skara; *the whole being atteſted by the Biſhop thereof. In a Letter to the Right Reverend Father in God,* JOHN, *Lord Biſhop of* BRISTOL. *Faithfully tranſlated into* Engliſh *from the* Swediſh. London: *Printed for* J. Jacobi, *near* Somerſet-Houſe, *in the* Strand. 1711. *In* 8vo. *pagg.* 22.

The ſecond *Sunday* after the *Epiphany*, in the Year 1703. *Eſtrid*, Daughter of *Eſther Jon*, the Maid mentioned in the Title of this Account, was overwhelmed with grief, and ſhed a Flood of Tears at Church, when ſhe heard the Miniſter (Mr *John Johanneus*) diſcourſe about the Croſs and Sufferings of Jeſus Chriſt. The next Day ſhe went with her Maſter, who carried Corn to the Market. Being upon the Road, ſhe felt a Pain in all her Limbs, and ſweated, though the Weather was extremely cold, and had much a-do to go home. Her Illneſs encreaſed more and more by a daily running of Blood through the Mouth and the Noſe. She took no-

nothing but a little Milk and Whey about the Space of a Year; and ſince that time ſhe eat nothing at all. In the ſame Year (1703.) about *Eaſter*, her Parents having reſolved to go to a Conjurer, without her Knowledge, the Figure of a Child of four Years of Age appeared by her Bed-ſide, bidding her not to comply with the Deſign of her Parents, and aſſuring her that God would be her Phyſician and Comforter.

This Apparition, which laſted two Hours, was attended with another on the ſame Day. She ſaw in the Evening a brightneſs, like *a beautiful Morning Star* *. She has ſeen it ever ſince: It ſhines in her Chamber every Day from Sun-ſetting till Sun-riſing. When ſhe is very much caſt down, there appears in that Brightneſs a kind of *Face*, which looking upon her, gives her great Eaſe and Comfort. That Brightneſs fills the whole Room with Light; but no body elſe perceives it. Every body is in the dark, whilſt ſhe ſees the Star. To know the Truth of it, thoſe that are in the Room, take a Piece of Money in one Hand, and another in the other; *which ſhe plainly diſtinguiſhes, tells exactly what it is, and never miſſes.* At firſt ſhe ſaw the Star in the Cieling of the Room; but it is come down ſince lower and lower, and appears now in her Bed.

About *Midſummer* in the ſame Year (1703.) ſhe began to ſwoon away, or fall into Extaſies; which happens eight or ten Times in an Hour: Each Extaſy laſts at moſt two Minutes and a half at a time. When ſhe awakes, ſhe fetches a deep Sigh, and with folded Hands thanks her Saviour, who has ſaved and delivered her; and then repeats ſome Paſſages out of the Word of God. She often prays for the King.

She ſays, that whenever ſhe falls into a ſwoon, ſhe is carried into a beautiful *white Church*, where every thing "ſhines Bright and Glorious; and there is an unexpreſſible Joy, ſweetly ſinging and playing upon Muſick, to the Praiſe and Glory of our Lord Jeſus Chriſt". She adds, that many Perſons appear in that Church dreſſed in White, and that their Number continually increaſes. She knows them, but is not allowed to name them; and whenever ſhe has a mind to do it, her Words are immediately ſnatched out of her Mouth.

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* *'Tis not improbable, that this Maid applies to herſelf the* 28th *Verſe of the* IId. *Chapter of the* Revelation.

Eſtrid is a Maid "of a delicate Countenance, browniſh, her Body white and beautiful, can ſtir her Arms "which way ſhe pleaſes, but has no Uſe of the reſt "of her Limbs. Her Stomach lies cloſe to her Back, "ſince ſhe uſes no Food. She has no Strength in her "Back, but muſt be kept upright with a String, up-"on which ſhe hangs with her Breaſt: If the ſame "String happens to be looſened at any time, ſhe then "immediately falls forward upon her Face, which gives "her ſometimes a little Eaſe. If afterwards ſhe is ſet "up again, it cracks in the Back-bone, which alſo hap-"pens ſometimes when ſhe hangs upright. Her Legs "and Thighs are contracted under her Backſide. She "feels no change of Cold or Heat, let it be never ſo "great and vehement.

That Maid was twenty five Years of Age in *September*, 1707. when the Miniſter of her Pariſh delivered the Certificate mentioned in this Account. He ſays, "That though for the Space of three Years and a half, "ſhe has not uſed ſo much Meat or Drink, as would "for once feed a little Child; her Body and Limbs feel "nevertheleſs as well and as firm, as if ſhe could eat "very heartily. Her Nails upon her Fingers and Toes "do not grow at all, but are as ſoft as in a new-born "Child. There is no Day but ſhe ſwoons away above "two Hundred times, being as if ſhe was dead, and "comes to herſelf again.

Theſe are the moſt remarkable Circumſtances relating to that Maid, that are found in the *Certificate* juſt now mentioned; in the *Account* printed at *Skara*, 1710. in the *Swediſh* Language, and written by M. *Peter Gudhemius*, a Miniſter; and in the *Abſtract of a Letter* of the Biſhop of *Skara* to the Lord Biſhop of *Briſtol*, dated the 9th of *December*, 1710. The *Swediſh* Biſhop ſays in his Letter; *By the incloſed printed Account, your Lordſhip will learn a ſurpriſing Thing, whereof the Truth is as certain, as that I am now writing this Letter. I have writ about it to his Excellency the Field-Marſhal Count* Magnus Steinbock, *who confirms it, having often viſited the Maid him-*

ſelf . . . . . . *It is very certain ſhe ſees the Star* . . . . . . “ As often as ſhe comes to herſelf, after ſhe has “ been in the *White Church*, ſhe has got ſome Paſ- “ ſages out of the Bible, but not the ſame every “ time; although ſhe cannot read, nor ever knew “ thoſe Paſſages before. I thought this Account would “ not be ungrateful to the Curious in *England*, and “ could wiſh to know their Judgment thereupon. The “ Girl is ſtill (*December* 9. 1710.) in the ſame Condi- “ tion; and if I can do your Lordſhip any Pleaſure “ herein, I'll acquaint you with what I hear further “ about her.

ARTICLE XXV.

A * THIRD Extract of the *Eſſay upon the Goodneſs of God, the Free-will of Man, and the Origin of Evil.*

III. THE Author having ſhewn in general how *Faith* may be reconciled with *Reaſon*, proceeds to that Part of his Book, which is properly entitled *An Eſſay upon the Goodneſs of God, the Free-Will of Man, and the Origin of Evil*, and undertakes to anſwer ſeveral Difficulties, that concern not only revealed but alſo natural Religion. The Objections, that may be raiſed about the Origin of Evil, and its Conſequences, are ſufficiently known; and therefore I think I need not propoſe them to the Readers. The Author, far from being afraid of ſinking under the Weight of thoſe Difficulties, diſcovers a ſort of Confidence not unbecoming ſo great a Philoſopher, which he expreſſes in theſe Words: “ The Goodneſs of my Cauſe gives me ſome Aſſurance: “ If there are ſome plauſible Appearances againſt us, we

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* *The ſecond Extract may be ſeen in* Art. XIV.

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" have ſome Demonſtrations on our ſide; and I may
" boldly tell any Adverſary:

" *Aſpice, quàm mage ſit noſtrum penetrabile telum.*

God, ſays the Author, *is the firſt Reaſon of Things*: For things that are limited, (as every thing is, which we ſee and know by Experience,) are contingent, and have nothing in them that renders their Exiſtence neceſſary; it being manifeſt that Time, Space, and Matter, which are uniform in themſelves, might have received quite different Motions and Figures, and in a different Order. We muſt therefore look for *the Reaſon of the Exiſtence of the World*, which is the whole Collection of contingent Things, in *that Subſtance, which carries the Reaſon of its Exiſtence along with it*, and is conſequently *Neceſſary* and Eternal. That Cauſe muſt be alſo *Intelligent*: For this World, which does actually exiſt, being contingent, and an infinite Number of other Worlds being equally poſſible; the Cauſe of the World muſt have conſidered all thoſe poſſible Worlds to pitch upon one; which could not be done but by an *Underſtanding*, that has the Ideas of all poſſible Things. This intelligent Cauſe muſt be infinite in all Reſpects, and abſolutely perfect in *Power*, *Wiſdom*, and *Goodneſs*, ſince it tends to every thing that is poſſible. And becauſe all things are linked and connected together, there can be no Reaſon to admit more than *One* firſt Cauſe. Its Underſtanding is the Source of *Eſſences*, and its Will is the Origin of *Exiſtences*. This is in a few Words the Proof of one only God with his Perfections, and of the Origin of Things.

That ſupreme Wiſdom, attended with an infinite Goodneſs, could not but chuſe the *beſt*. If the Works of God were not the beſt, ſomething better might have been done; which is inconſiſtent with his infinite Wiſdom. If among all poſſible Worlds, there was not one that is the beſt, God would have produced none. I call *World* the whole Syſtem and Collection of Things that exiſt, leſt it ſhould be ſaid, that many Worlds might exiſt at different Times and in different Places. For all of them muſt be accounted but one World, or if you will, one

Univerſe. And ſuppoſing that all Places and Times are filled up, it will be true ſtill that they might have been filled up after an infinite manner of Ways, and that there is an Infinity of poſſible Worlds, whereof God muſt needs have choſen the beſt, ſince he does nothing without acting according to the ſupreme Reaſon.

If it be ſaid that the World might have been without *Sin* and *Miſery*; I deny that ſuch a World would have been the *beſt*. For we muſt know that all things are *linked* together in each poſſible World: The Univerſe, whatever it may be, is all of a Piece, like an Ocean: The leaſt Motion produces its Effect to any Diſtance, though that Effect becomes leſs ſenſible in proportion to the Diſtance. So that God has ſettled every thing before-hand once for all, having foreſeen Prayers, good and evil Actions, *&c.* and every thing did *ideally* contribute before its Exiſtence to the Reſolution that was taken about the Exiſtence of all Things: Inſomuch that no Alteration can be made in the Univerſe (no more than in a Number) without deſtroying its Eſſence, or if you will, its *numerical Individuality.* And therefore, if the leaſt Evil that happens in the World, was wanting in it, it would not be *this* World, which, all things duly conſidered, was accounted the beſt by the wiſe Creator who choſe it.

'Tis true one may imagine ſome poſſible Worlds without Sin and Miſery; but thoſe Worlds would be in other Reſpects very much inferior to ours in Good. I cannot make you ſenſible of it by entring into Particulars; for can I know, and repreſent to you Infinites? Can I compare them together? But you ought to believe ſo, as well as I, *ab effectu,* ſince God has choſen this World ſuch as it is. Beſides, we know that an Evil does frequently produce a good Thing, which would not have happened, had it not been for that Evil. Nay, two Evils have frequently occaſioned a very good Thing:

Et, ſi fata volunt, bina venena juvant.

A little Acidity, Acrimony, or Bitterneſs, is ſometimes more pleaſant than Sugar: Colours are heightened by Shadows; and a Diſſonance well placed renders Harmony more beautiful. We deſire to be frighted by Rope-

Dancers, who are ready to fall; and to ſhed Tears at the Repreſentation of a Tragedy. Does any one ſufficiently reliſh the Happineſs of a good Health, who has never been ſick; Is it not moſt times neceſſary, that a little Evil ſhould render a Good more ſenſible, and conſequently greater?

It will be ſaid that Evils are very great and numerous, if compared with good Things; but it is a Miſtake. Want of Attention is the only thing, that leſſens our Happineſs; and 'tis neceſſary that this Attention ſhould be raiſed by a Mixture of Evil. Let us ſupply by Reflection what is wanting to our Perception, to be more ſenſible of our Happineſs. Were it not for the Knowledge of a future Life, I believe moſt People would be willing at the Point of Death to begin a new Life, upon Condition that they ſhould enjoy as much Good and undergo as many Evils, eſpecially if they were of another Kind. They would be contented with a Change, without requiring a more happy Condition.

Whoever conſiders the Weakneſs and Frailty of human Bodies, muſt needs admire the Wiſdom and Goodneſs of the Author of Nature, who made them ſo laſting, and renders our Lives ſo tolerable. 'Tis no wonder if Men are ſometimes Sick; but 'tis a wonder they are not always ſo. This Conſideration ought to raiſe in us a greater Admiration for the Mechaniſm of our Bodies, which though frail and ſubject to Corruption, are capable of maintaining themſelves; for Nature cures us rather than Phyſick. But that very Frailty is a Conſequence of the Nature of Things; unleſs any one ſhould ſay that this ſort of Creatures, which are endowed with Reaſon, and cloathed with Fleſh and Bones, ſhould not be in the World. But it would be an Imperfection, which ſome ancient Philoſophers would have called *Vacuum Formarum*, a *Vacuum* in the Order of Species.

Thoſe, who far from complaining of Nature and Fortune, appear well pleaſed with them, though their Condition be none of the beſt, ſeem to me the wiſeſt. For, not to ſay that ſuch Complaints are ill-grounded, 'tis an actual Rebellion againſt Providence. No Man ought to be very ready to join with the Malecontents in the State wherein he lives; and none ought to appear diſcontented

ted in the City of God, ſince it cannot be done without great Injuſtice. Thoſe Books, that treat of the Miſery of Mankind, ſuch as that of Pope *Innocent* III. are none of the moſt uſeful. We increaſe our Evils, by reflecting upon them, inſtead of conſidering the good Things which are far more numerous. Much leſs do I value a ſort of Books, like that of Abbot *Eſprit*, concerning the Falſity of human Virtues, (*De la fauſſeté des Vertus humaines.*) Such a Book is only proper to make us put an ill Conſtruction upon every thing, and to render Men ſuch as they are repreſented by that Author.

However, it muſt be confeſt that there are ſeveral Diſorders in this Life, which particularly appear by the Proſperity of many wicked Perſons, and the Unhappineſs of many good Men. But it ought to be conſidered, that the Wicked are frequently puniſhed in this World, and that Virtue will be for ever rewarded in another Life.

It will be objected, That even after this Life, Miſery will prevail above Happineſs, ſince there are but few Elect; which appears inconſiſtent with the Goodneſs of the ſupreme Being. In anſwer to this Difficulty, granting that the Number of thoſe, who are to be tormented in Hell, will be incomparably greater than that of the Bleſſed; the Evil will ſtill appear like nothing, if compared with the Good, conſidering the true Extent of the City of God. The Ancients had a narrow Notion of the Works of the Author of Nature; and St. *Auguſtin*, for want of knowing the modern Diſcoveries, was not a little perplexed, when he undertook to juſtify the Prevalency of Evil. It was in former Times a common Opinion, That the Earth was the only Part of the World furniſhed with Inhabitants; nay, the Ancients were afraid of admitting any *Antipodes*: They believed, that the reſt of the World did only conſiſt of ſome ſhining Globes, and Cryſtallin Spheres. But, in our Days, it will be acknowledged that there is an innumerable Number of Globes, as large and larger than ours, which may be inhabited by rational Creatures, though it does not follow that they are Men. Our Earth is only a Planet; that is, one of the Six principal *Satellites* of our Sun. And becauſe all fixed Stars are ſo many

Suns, 'tis plain the Earth is a very inconſiderable Part of the Univerſe, ſince it is only an *Appendix* of one Sun. Perhaps all the Suns are inhabited by happy Creatures; at leaſt we have no Reaſon to believe that many of their Inhabitants will be damned. Beſides, conſidering that there is no Reaſon to affirm that there are Stars every where; it may very well be, that there is a vaſt Space beyond the Region of the Stars. Whether it be the *Empyreal Heaven*, or not, that immenſe Space which ſurrounds all that Region, may be filled with Glory and Happineſs. It may be conceived like an Ocean, which receives the Rivers of all happy Creatures, when they have attained to their Perfection in the Syſtem of the Stars. What will then become of the Conſideration of our Globe and its Inhabitants? Will it not be a thing incomparably leſs than a Phyſical Point, ſince our Earth is like a Point, with reſpect to the Diſtance of ſome fixed Stars? And therefore the Proportion of that Part of the Univerſe which we know, being loſt in a kind of Nothingneſs, if compared to what is unknown to us; and all the Evils, that can be objected, being only in that kind of Nothingneſs; it may very well be, that all Evils are almoſt nothing, in compariſon with all the good Things that are in the Univerſe.

The Author proceeds to enquire into the Cauſe of Evil; and obſerves, that it is in the Ideal Nature of Creatures, inaſmuch as that Nature is comprehended in the eternal Truths that are in the divine Underſtanding, independently upon the Will of God. It muſt be conſidered, ſays he, that there is *an Original Imperfection in Creatures* before Sin, becauſe the Creatures are eſſentially limited: Hence it is that they know not every thing, and may be miſtaken, and commit other Faults. The *Region of eternal Truths* in the divine Underſtanding, ought to be placed in the Room of *Matter*, when the Queſtion is to know the true Cauſe of Things. That Region is the *Ideal Cauſe* of Evil, (if one may ſay ſo,) as well as of Good: But, properly ſpeaking, the *Formal* Part of Evil has no *Efficient* Cauſe; it conſiſts in a *Privation*.

Though *natural Evil* or Miſery, and *moral Evil* or Sin be not neceſſary, yet they are poſſible, by virtue of thoſe eternal Truths. And becauſe that immenſe *Region*

gion of Truths contains all Poſſibilities, there muſt be an infinite Number of poſſible Worlds; Evil muſt come into many of them; and even the *Beſt* of them all muſt contain ſome: This is what determined God to permit Evil. That Supreme Being could not be ſaid to act according to his Wiſdom, and Goodneſs, and all his Perfections, if he did not chuſe what is abſolutely the beſt, though Moral Evil be involved in it by the Supreme Neceſſity of Eternal Truths. The Author's Concluſion upon this Head is, That God *wills* all manner of Good *antecedently*, the Beſt *conſequently* as *an End*, and Natural Evil as *a Means*; and that he only permits Moral Evil, as being connected and linked with what is beſt. And therefore the *conſequent Will* of God, is only permiſſive with reſpect to Sin.

In the next place, the Author anſwers the Objections grounded upon the *Phyſical Concourſe* of God with the Creatures, and thoſe that concern the Liberty of Man. He places that Liberty in Spontaneity and Choice, and not in an Indetermination, or *Indifference of* Æquilibrium. Such an *Æquilibrium*, ſays he, is impoſſible, and abſolutely contrary to Experience: Whoever examines himſelf, will find that there is ſome Cauſe or Reaſon that determines the Will, though we are not always ſenſible of it, no more than we are ſenſible when we go out of a Door, why we ſet the Right Foot before the Left, or the Left before the Right. There is always a prevailing Reaſon that inclines the Will, without neceſſitating it. The Will is never moved but by the Repreſentation of a Good, which prevails above the contrary Repreſentations. Every body owns it with reſpect to God, Good Angels, and the Bleſſed Souls, without pretending that they are not free. God does not fail to chuſe what is beſt, but he is not forced to it; and there is no Neceſſity in the Object of his Choice, for another Series of Things is equally poſſible. His Choice is free and independent upon Neceſſity, becauſe he chuſes the beſt World among many that are poſſible; and his Will is only determined by the prevailing Goodneſs of the Object. And therefore it is not an Imperfection in God, nor in the Angels and Bleſſed Souls: On the contrary, it would be a great Imperfection, or rather a manifeſt Abſurdity, if it were otherwiſe, even in Men, and if they could act without any Reaſon inclining them to it. No Inſtance can be given of ſuch a Liberty; and when any body reſolves upon a thing out of Humour, to ſhew that he is a free Agent; the Pleaſure, or the Advantage he thinks to reap from that Affectation, is one of the Reaſons that move him to it.

Every thing (ſays the Author) is certain and determined before hand in Man, as every where elſe; and a Human Soul is a Kind of *Spiritual Automaton*; though contingent Actions in general, and free Actions in particular, are not neceſſary of an abſolute Neceſſity, which would be inconſiſtent with Contingency. The Readers may eaſily perceive, that the Author finds it no difficult thing to reconcile God's Preſcience with ſuch a Liberty; and therefore I ſhall ſay nothing of it. His Anſwers to the Objections againſt the Doctrine of Election and Reprobation, are built upon the Principles abovementioned, and perhaps will not appear ſo ſatisfactory as ſeveral others. I might enlarge this Extract; but I rather chuſe not to do it. The fourth Extract, (which will be the laſt,) will ſufficiently ſatisfy the Curioſity of the Readers, and give them a clear Notion of the Author's Syſtem.

See the fourth Extract in Art. XXIX.

ARTICLE XXVI.

SOME Conjectures and Reflexions upon the Subſtance of Fire and Light; by M. LEMERY *the Younger. Extracted from the* Hiſtory of the Royal Academy of Sciences for the Year 1709.

ACcording to the *Carteſians*, Fire conſiſts only in a violent Agitation of the Particles of a very ſubtil Matter.

But becauſe Experience teaches us, that the *Regulus Antimonii* calcinated in a Burning-Glaſs grows more heavy, as all Metallick Bodies do, when they have been expoſed to a great Fire; M. *Lemery*, who rightly thinks, that new Particles get into thoſe Bodies, without which it would be a very difficult thing to conceive how they grow more heavy, pretends that thoſe new Particles are a Subſtance of Fire and Light, and have, beſides their Agitation and Subtilty, a Figure peculiar to them, whereby they are determined to be eſſentially Fire. So that a Matter with a different Figure, though more agitated and more ſubtil, would not be a Subſtance of Fire; and that the Subſtance of Fire does not ceaſe to be ſo, though it loſes Part of its Motion.

'Tis the Action of that Matter, according to M. *Lemery*, that occaſions Heat, Light, the Fluidity of Liquors, and the Melting of Metals.

That Matter acts more violently, as it is more plentiful, and cloſer.

The Sun is a vaſt Collection of Particles of Fire and Light: It heats at a great Diſtance, by the Interpoſition of the like Particles of Matter, placed in the *Interſtitia* of the great Fluid, that lies between it and the Earth, and driven with great Violence towards the Terreſtrial Bodies.

It is with our common Flame as with the Sun, obſerving a due Proportion of their Diſtances, and the Agitation of their Particles: For the Sun and the ſmalleſt Flame do not eſſentially differ, but only more or leſs.

Water, when frozen, is in its proper State. Fluidity is not natural to it; but it is occaſioned by the Action of the Particles of Fire; which are ſeldom in ſuch a ſmall Quantity as is requiſite to make it ceaſe.

On the contrary, a great Quantity of Particles of Fire is neceſſary for the melting of Metals: And therefore they quickly reſume their Solidity, when they are removed from the Cauſe of their Fuſion.

Some Bodies, ſuch as Oil and Greaſe, are quickly inflamed, becauſe they contain many Particles of Fire, which remain encloſed in ſmall Cavities, till they are ſet at Liberty by an external Agent; by which means they break out, and appear under the Form of a Flame.

Though calcinated Bodies receive the Matter of Fire during the Calcination, they are not ſufficiently furniſhed with it to catch Fire as Oil does. The Effect of that Matter plainly appears in quick-Lime, by the violent Ebullition occaſioned by a mixture of Water, which ſeparating the Particles of Lime, diſentangles thoſe of Fire that are encloſed in them.

It ought to be obſerved, 1. That though this Matter ſhut up in the Cavities of calcinated Bodies, ſeems to be deprived of its Functions; yet it continues to be what it was before it got into them; and that a Matter, much more ſubtil and agitated, continually runs in thoſe Places where it lies, and keeps up its Motion. 2. That the Matter of Fire cannot get out of calcinated Bodies. The Reaſon of it is, that the Pores which gave that Matter a free Paſſage, becauſe they grew larger by the Impreſſion of the Fire, have been contracted ſince the Calcination.

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Article XXVII.

SOME Obſervations upon the Melancholy Delirium, *by Dr.* Vieussens. *Extracted from the ſame Book.*

Dr. *Vieuſſens* explains the *Melancholy Delirium* by a New Suppoſition, which is very curious. He places the Seat of the Functions of the Mind in the Oval Center. M. *de Fontenelle* gives an Account of his Hypotheſis in the following manner.

" According to the Diſcoveries and the Syſtem of Dr. " *Vieuſſens*, who has made a great Progreſs in anatomical " Enquiries, the Oval Center is a Texture of very ſmall " Veſſels, that have a Communication one with another " by an infinite Number of much ſmaller Veſſels, pro- " duced by all the Points of their outward Surface. The " arterial Blood is ſo far ſubtilized in thoſe firſt ſmall " Veſſels as to become animal Spirit; and runs in the Se- " cond under the Form of Spirits. 'Tis in the inſide of " that prodigious Number of Conduits almoſt imper- " ceptible that all thoſe Motions are performed, that are " attended with Ideas; and the Impreſſions, which thoſe " Motions leave in them, are the Traces that revive paſt " Ideas.

" I muſt not forget to obſerve, that the Oval Center " is placed at the Origin of the Nerves; which is no " ſmall Proof of the Function aſcribed to it.

" If this Mechaniſm be admitted, it will be an eaſy " thing to imagine that the Soundneſs of the Mind de- " pends upon an even, free, and regular Courſe of the " Spirits in thoſe ſmall Conduits. If moſt of thoſe Veſ- " ſels are ſunk, as it happens in Sleep, the Spirits run- " ning in thoſe that remain open, revive at random ſome " Ideas, that generally have no Coherence; and the Soul

“ does nevertheleſs put them together, for want of having ſome other Ideas, whereby ſhe may judge of their Inconſiſtence. If, on the contrary, all the ſmall Conduits are open, and the Spirits conveyed into them too plentifully, and with too great a Rapidity; a Multitude of very lively Ideas ſtart up all at once, which the Soul can neither diſtinguiſh, nor compare: This is *Frenzy*. If there is only ſuch an Obſtruction in ſome ſmall Conduits, that the Spirits ceaſe to run in them, the Ideas that were annexed to them are entirely loſt, and the Soul cannot uſe them in her Operations; wherefore ſhe will argue extravagantly, whenever thoſe Ideas are neceſſary to argue right. Upon all other Occaſions her Judgments will be ſound. This is the *Melancholy Delirium*.

“ Dr. *Vieuſſens* ſhews, that his Suppoſition does very well agree with all the Obſervations that have been made upon that Diſeaſe. It proceeds from an Obſtruction; and therefore it muſt be produced by a thick and ſlow Blood; which is the Reaſon why it is never attended with a Fever. Thoſe who live in hot Countries, whoſe Blood is deprived of its moſt ſubtil Particles by too great a Tranſpiration; thoſe who uſe a coarſe Food; thoſe who have been ſtruck with great Fear, &c. muſt needs be more ſubject to a Melancholy *Delirium*. I ſhall not enter upon a larger Enumeration, leſt I ſhould go too far: There is hardly any Head, though never ſo ſound, but what has ſome ſmall Conduit of the Oval Center thoroughly ſtopt.

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ARTI

ARTICLE XXVIII.

LEIPSICK.

M. *Böhmer* has lately put out a Book, entituled;
Juſti Henningi Böhmeri D. Prof. P. & Fac. Jur. Aſſeſſoris in Regia Fridericiana, Diſſertationes Juris Eccleſiaſtici antiqui ad PLINIUM *Secundum &* TERTULLIANUM, *genuinas Origines præcipuarum materiarum Juris Eccleſiaſtici demonſtrantes. Lipſiæ.* 1711. *in* 8vo.

This Book contains Five Diſſertations upon that Epiſtle of *Pliny* the Younger, which concerns the Chriſtians, and as many upon ſome remarkable Paſſages of *Tertullian*.

In the Iſt Diſſertation upon *Pliny*'s Letter, the Author treats *de ſtato Chriſtianorum die*. In the IId, *De antelucanis Chriſtianorum cœtibus*. In the IIId, *De Diſciplina Chriſtianorum confœderata*. In the IVth, *De coitionibus Chriſtianorum ad capiendum cibum*. In the Vth, *De Chriſtianorum coetibus in vicis & agris*.

In the Iſt Diſſertation upon *Tertullian*, the Author enquires into the Difference between the Clergy and the Laity. The IId is entituled *de conſeſſu Ordinis Eccleſiaſtici*. In the IIId, M. *Böhmer* diſcourſes of the ancient State of the Chriſtian Church. In the IVth, he treats *de Jure Laicorum ſacerdotali*: And in the Vth, *De Jure dandi Baptiſmum*. The Author undertakes to confute Mr. *Dodwell* in ſeveral Places: His Notions are very different from thoſe of that learned Man; and it may be ſaid in general that the Clergy will not approve ſeveral Things contained in this Book. To give an Inſtance of M. *Böhmer*'s Opinions, he pretends to prove that the Presbyters were at firſt Laymen; and that they went by the Name of Clergymen, when they began to aſſume the Prieſthood; which they did (*ſays he*) to the great Prejudice of the Church.

DOLE.

DOLE.

SOme Obſervations upon the Nature, Virtue, and Uſe of the Mineral and Phyſical Waters of *Souche* near this City, have been lately publiſhed here.

Obſervations ſur la nature, la vertu, & l'uſage des Eaux minerales & medecinales de Souche près de Dole en Franche-Comté. 'Tis a Pamphlet of 36 Pages.

The Author obſerves that this Spring, which is ſo plentiful that it affords a ſmall Brook, was always thought to be brackiſh; and that, ſome Years ago, the Virtue of its Water was only known to the Cattle and the Birds, which flocked to it from all Parts. Though theſe Waters ſeem to be very pure and ſimple, they are mixed with Abundance of Mineral Particles, taken off from the ſubterraneous Mines through which they run. The prevailing Minerals are a Nitrous Salt and Sulphur, as it plainly appears not only from an acid Taſte, but alſo from the Vapour which ariſes from them. The Author adds, that the Blackneſs of the Earth imbibed with thoſe Waters, ſhews, that they want neither Iron nor Vitriol; which is all that he dares affirm about thoſe Waters, till their Nature be better known by a more exact Analyſis. In the mean time, the Experiments that have been made, ſufficiently prove that thoſe Waters are very light, cooling, purging, aperitive and deterſive, and conſequently admirable for all Diſtempers that proceed from too great a Heat; for the viſcous and ſlimy Matter gathered in the Stomach, for Opilations, Hyſterick Pains, *&c.*

The Author, in the laſt Chapters of his Diſſertation, ſhews at what Time, and in what Quantity thoſe Waters ought to be drunk, *&c.* His Obſervations are grounded upon the Principles of Natural Philoſophy, and propoſed in ſuch a manner as to leave no Doubts in the Minds of the Readers.

MONTPELLIER.

THE Diſcoveries relating to the Silk of Spiders, (*ſee the Firſt Volume Art.* XXXI.) that have been made by M. *Bon*, Preſident of the Court of Accompts, Aids and Finances in this City, have occaſioned another Diſcovery, that may be of ſome Uſe. M. *Fabre* and M. *de la Meſangere* conſidering that Spiders afford Silk, came to think that *Caterpillars* might alſo afford ſome. The Truth of their Conjecture has been confirmed by Experience. They have lately publiſhed their Diſcoveries in a Letter written to the Marquis *de Reynſſe*, who makes a great Figure in the Commonwealth of Learning, and applies himſelf to the moſt curious Parts of Natural Philoſophy.

PARIS.

THE Abbot *Boſſuet* has ſent to the Preſs a Poſthumous Book of his Uncle, the late Biſhop of *Meaux*, entitled, *Elevations ſur les Myſteres*. He will alſo publiſh the *Meditations* of that Prelate *upon the Goſpels*. Thoſe two Works contain many noble Thoughts expreſſed in a very beautiful Style.

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ARTICLE XXIX.

A DIALOGUE of LAURENTIUS VALLA, *with ſome Additions to it. Being the laſt Extract of the* Eſſay upon the Goodneſs of God, the Free-Will of Man, and the Origin of Evil.

I.

THE Author being willing to give the Readers as clear a Notion as he could of ſome Matters, that are very difficult, and to expreſs his Thoughts in the moſt popular manner, thought fit to inſert this Dialogue in his *Eſſay,* and to make ſome Additions to it. This Piece may be looked upon as a Supplement to my laſt Extract [†]; and I take it to be very proper to make the Concluſion of my Account of Mr. *Leibnitz*'s Book.

Laurence Valla writ Four Books concerning Pleaſure and True Good, *(de Voluptate & vero Bono,)* and a Dialogue concerning Free-Will; whereby he made it appear that he was no leſs skilled in Philoſophy than in Philological Learning. Thoſe Four Books were written againſt the Four Books of *Boethius de Conſolatione Philoſophiæ,* and the Dialogue was compoſed againſt the Fifth Book of that Author. A *Spaniard,* called *Antony Glarea,* deſires *Valla* to clear ſome Difficulties relating to Free-Will. He ſays, that Human Liberty is little known, though the Knowledge of it be of the greateſt Importance, becauſe Juſtice and Injuſtice, Rewards and Puniſhments, both in this World and after this Life, entirely depend upon it. *Valla* anſwers him, That ſuch an Ignorance ought not to make us uneaſy, ſince it is the Fate of all Men; and that it were as unreaſonable to complain of it, as to complain that we have no Wings like Birds. Whereupon the Two Interlocutors proceed in the following manner.

[†] *See above Art.* XXV.

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Antony. I know you can give me thoſe Wings, like another *Dædalus*, to get out of the Priſon of Ignorance, and to riſe to the Region of Truth, which is the Native Place of Human Souls. I am not ſatisfied with the Books I have read: The famous *Boëthius*, who is generally approved, did not anſwer my Expectation. I queſtion whether he underſtood what he ſays of the Divine Underſtanding, and of Eternity; and I ſhould be glad to know, what you think of his Way of reconciling God's Preſcience with the Free-Will of Man.

Laurence. I am afraid of diſpleaſing ſeveral Perſons, if I undertake to confute that Great Man. However, I am willing to comply with your Deſire, upon Condition that you will promiſe me. ——

Antony. What?

Laurence. That when I have given you a Dinner, you will not expect a Supper: I mean, that you will be contented with my Anſwer to your Queſtion, without propoſing another.

Antony. You may rely upon my Word for it. Herein lies the Difficulty: If God foreſaw the Treachery of *Judas*, his Treachery was neceſſary; it was impoſſible for him not to betray his Maſter. No Man is obliged to do a thing, that is impoſſible; and therefore *Judas* was not guilty of a Sin, and deſerved no Puniſhment. Which is inconſiſtent with Juſtice and Religion, and deſtroys the Fear of God.

Laurence. God foreſees a Sin, but does not force a Man to commit it: Sin is voluntary.

Antony. Such a Will is neceſſary, ſince it was foreſeen.

Laurence. If my Knowledge is not the Cauſe of Things paſt or preſent, my Foreknowledge will not be the Cauſe of Things to come.

Antony. This is a deceitful Compariſon: Things preſent or paſt cannot be changed; they are already neceſſary: But Things to come, which are mutable of their own Nature, become determined and neceſſary by a Preſcience. Let us ſuppoſe that a Heathen God boaſts of knowing Things to come: I will ask him, whether he knows what Foot I ſhall ſet forwards; and then I will do quite contrary to his Prediction.

Laurence. That God knows what you will do.

Antony. How can he know it, ſince I will do quite contrary to what he ſays; and, I ſuppoſe, he will ſay what he thinks?

Laurence. You go upon a wrong Suppoſition: God will give you no Anſwer; or if he ſhould do it, the Veneration you have for him, would move you to do what he ſays: His Prediction would have the ſame Effect upon you as an expreſs Order. But we have changed the State of the Queſtion: The Subject of our Diſcourſe is not what God foretels, but what he foreſees. Let us therefore return to Preſcience, and diſtinguiſh between what is *neceſſary* and what is *certain*: It is not impoſſible, that what is foreſeen, ſhould not happen; but it will infallibly happen. I may become a Soldier or a Prieſt; but I ſhall be neither of them.

Antony. Here I have you; According to the Rule of Philoſophers, whatever is poſſible, may be conſidered as exiſting. But if what you call poſſible, that is, a thing different from what was foreſeen, ſhould actually happen, God would be miſtaken.

Laurence. I don't take the Rules of Philoſophers to be infallible: That which you have mentioned is not exact. Two contradictory Propoſitions are frequently poſſible, and yet both of them cannot exiſt. But to make the thing clearer, let us ſuppoſe that *Sextus Tarquinius* coming to *Delphi* to conſult the Oracle of *Apollo*, receives this Anſwer:

Exul inopſque cades irata pulſus ab urbe.

Poor and baniſh'd from thy Country,
Thou ſhalt loſe thy Life.

The Young Man will complain of it: *Apollo*, will he ſay, I have brought you a Noble Preſent, and you foretell me a very Unhappy Fate. *Apollo* will tell him; Your Preſent is acceptable to me, and I do what you deſire; I tell you what will happen: I know Things to come, but I am not the Author of them. Go and complain to *Jupiter* and the Deſtinies. *Sextus* would make himſelf ridiculous, if he ſhould ſtill complain of *Apollo*: You will not deny it.

Antony. He will ſay, I return you Thanks, Holy *Apollo*, for telling me the Truth. But how comes it that *Jupiter* is ſo cruel to me, as to prepare ſo hard a Fate to an innocent Man, a religious Worſhipper of the Gods?

Laurence. You, an innocent Man? will *Apollo* ſay. You will be a haughty Man, you will commit many Adulteries, and betray your Country. Could *Sextus* reply, You are the Cauſe of it, *Apollo*; you force me to do it by your Foreknowledge?

Antony. I confeſs he could not make ſuch a Reply, without being out of his Wits.

Laurence. Therefore the Treacherous *Judas* cannot complain neither of God's Preſcience. Thus I have reſolved your Queſtion.

Antony. You have ſatisfied me beyond my Hopes; you have done what *Boethius* could not do: I ſhall be for ever indebted to you for it.

Laurence. However, let us go on with our Fiction. *Sextus* will reply; No, *Apollo*, I will not do what you ſay.

Antony. How! will *Apollo* ſay; I muſt then be a Liar. I repeat it again; You will do all that I have ſaid.

Laurence. Perhaps *Sextus* would beſeech the Gods to change the Deſtinies, and to give him a better Will.

Antony. He would be anſwered,

Deſine fata Deûm flecti ſperare precando.

He cannot give the Lie to God's Preſcience. But what will *Sextus* ſay? Will he not complain of the Gods, and ſay, I am not a free Agent; It is not in my Power to practiſe Virtue?

Laurence. Perhaps *Apollo* will tell him; You ought to know, *Sextus*, that the Gods make every Man what he is. *Jupiter* made Wolves ravenous, Hares fearful, Aſſes ſilly, and Lions courageous. He gave you a wicked and incorrigible Soul: You will act according to your Nature, and *Jupiter* will deal with you according to your Deſerts; He ſwore it by the *Styx*.

Antony. It ſeems to me that *Apollo*, by excuſing himſelf, makes *Jupiter* worſe than *Sextus*. I think *Sextus* might anſwer him, *Jupiter* condemns his own Crime in my Perſon; all the Guilt lies in him. He might have made me quite another Man; but being what I am, I muſt act as he thought fit. Why then does he puniſh me? Was it in my Power to reſiſt his Will?

Laurence. I confeſs I am puzzled as well as you. I have brought the Gods, (*Apollo* and *Jupiter*,) upon the Stage, to make you diſtinguiſh their Preſcience from their Providence. I have ſhewed that *Apollo*, or Preſcience, is not inconſiſtent with Free-Will; but I cannot ſatisfy you about the Decrees of *Jupiter*, that is, about the Orders of Providence.

Antony. You have taken me out of an Abyſs, to throw me into a deeper one.

Laurence. Remember our Agreement: I have given you a Dinner; and you deſire I ſhould give you a Supper.

Antony. I perceive your Cunning: You have catched me; You don't deal fairly with me.

Laurence. What would you have me do? I have given you ſuch Wine and Meat as I can afford: If you deſire to have ſome *Nectar* or *Ambroſia*, you muſt make your Application to the Gods. That divine Food is not to be found among Men. Let us hear St. *Paul*, who was taken up into the Third Heaven, where he ſaw unſpeakable Things: He will uſe a Compariſon taken from a Potter; He will ſay that the Ways of God are incomprehenſible, and admire the Depth of his Wiſdom. However, it will not be improper to obſerve, that the Queſtion is not, Why God foreſees a thing; for the Reaſon of it is plain, *viz.* becauſe it will happen: But the Queſtion is, Why he orders it ſo; why he hardens ſome, and ſhews Mercy to others. We don't know what Reaſons he has for it; but *his infinite Wiſdom and Goodneſs are ſufficient to make us judge that they are very good.* And becauſe he is alſo infinitely Juſt, we ought to acknowledge that his Decrees and his Operations do not deſtroy our Liberty. Some pretend to give a Reaſon for it: They ſay we are made of Clay, of a corrupt and impure Matter. But though *Adam* and the Angels were made, as it were, of Silver and Gold, they ſinned as well as we. Men are ſometimes hardened after they have been regenerated; and therefore we muſt look for another Cauſe of Evil. I doubt whether the Angels themſelves know it: They are nevertheleſs happy, and continue to glorify God. *Boethius* took more care to conſult Philoſophy than St. *Paul*; which is the Reaſon why he has been ſo unſucceſsful. Let us believe Jeſus Chriſt; He is the Virtue and Wiſdom of God: He teaches us that God is the Saviour of all Men, and does not deſire the Death of a Sinner. Let us therefore truſt to God's Mercy, and endeavour not to render our ſelves unworthy of it by our Vanity and Malice.

THIS Dialogue (ſays Mr. *Leibnitz*) is very fine, though there are ſome Things amiſs in it. The greateſt Fault lies in this: The Author cuts the Knot, and ſeems to condemn Providence under the Name of *Jupiter*, whom he makes almoſt the Author of Sin. Let us therefore go on with the Fiction. *Sextus* leaves *Apollo* and *Delphi*, and goes to *Jupiter* at *Dodona*. He offers a Sacrifice, and then makes the following Complaints. Great God! why have you condemned me to be wicked and unhappy? Change my Fate and my Heart, or acknowledge that you are in the wrong. *Jupiter* anſwered him, If you will give over the Deſign of going to *Rome*, the Deſtinies will ſpin out another Thread for you: You will be virtuous and happy.

Sextus. Why ſhould I give over the Thoughts of getting a Crown? Can't I be a good King?

Jupiter. No, *Sextus*; I know better what is good for you. If you go to *Rome*, you are undone.

Sextus being unwilling to renounce the Proſpect of a great Fortune, went out of the Temple, and reſolved to try his Fate. *Theodorus* the High-Prieſt, who heard the Dialogue between the God and *Sextus*, ſpoke to *Jupiter* in theſe Words. Great Maſter of the Gods! your Wiſdom is adorable. You have convinced that Man that he is in the wrong. He muſt from this very Time impute his Misfortunes to his depraved Will: He has nothing to ſay for himſelf. But your faithful Worſhippers are amazed: They would fain admire your Goodneſs, as well as your great Majeſty: It was in your Power to give him another Will. *Jupiter*. Go to my Daughter *Pallas*: You will learn of her what I was to do.

Theodorus took a Journey to *Athens*: He was ordered to lie in the Temple of the Goddeſs, where he dreamed that he was tranſported into an unknown Country. He ſaw there a bright Palace of a prodigious Extent. The Goddeſs *Pallas* appeared at the Door, ſurrounded with the Beams of a dazling Majeſty,

Qualiſque videri
Coelicolis & quanta ſolet.

She touched the Face of *Theodorus* with an Olive-Branch, which ſhe held in her Hand. Immediately he found himſelf able to bear the Divine Splendor of *Jupiter*'s Daughter, and to ſee whatever ſhe was to ſhew him. *Jupiter*, who loves you, (*ſaid ſhe to him*,) has recommended you to me, that you may be inſtructed. You ſee here the *Palace of the Deſtinies*, of which I am the Keeper. It contains the Repreſentations, not only of what happens, but alſo of every thing that is poſſible. *Jupiter* having taken a View of them before the beginning of this World, digeſted Poſſibilities into Worlds, and choſe the beſt of them all. He comes ſometimes to this Place, and takes a new Survey of Things: He renews his own Choice, and cannot fail to have a Complacency in it. If I ſpeak one Word, we ſhall ſee a whole World, which my Father might have produced, containing a Repreſentation of every thing that can be required in it; and by that means one may know ſtill what would come to paſs, if ſuch or ſuch a Poſſibility was to exiſt. And when the Conditions are not ſufficiently determined, there will be many ſuch Worlds different from one another, that will differently anſwer the ſame Queſtion, in as many Ways as are poſſible. You learned Geometry when you was a Young Man, as all the *Greeks*, that have a good Education, uſe to do: And therefore you know, that when the Conditions of a Point, that is required, do not ſufficiently determine it; and when they are infinite, all thoſe Points will fall into *a Place*, as the Geometricians call it; and that Place at leaſt (which is frequently a Line) will be determined. In like manner you may imagine a regular Series of Worlds, each of which will contain the Caſe in Queſtion, and vary its Circumſtances and Conſequences. But if you ſuppoſe a Caſe, which only differs from the actual World in one thing, and its Conſequences, a certain World will anſwer that Caſe. All thoſe Worlds are here, that is, *ideally*. I will ſhew you ſome, in which will be found not the ſame *Sextus*, whom you have ſeen, (that cannot be) but ſome *Sextus*'s ſomewhat like him, who have all that you know already of the true *Sextus*, but not all that is already in him, without being perceived, nor conſequently all that will befall him hereafter. You will find in one of thoſe Worlds a *Sextus*, who is very happy, and raiſed to great Dignities; in another, a *Sextus* contented with a moderate Fortune; and in others, many *Sextus*'s of all ſorts, and under an infinite Variety of Circumſtances.

Whereupon the Goddeſs carried *Theodorus* into one of the Apartments: When he came thither, it was no longer an Apartment, but a World,

Solemque ſuum, ſua Sidera norat.

By the Order of *Pallas*, *Dodona* appeared with the Temple of *Jupiter*, and *Sextus* coming out of it. He was ſaying that he would obey the God. He goes to a City like *Corinth*, ſituated between two Seas, where he buys a ſmall Garden: He finds a Treaſure under Ground; he grows rich; he is beloved and reſpected by every body; and dies in a very old Age. *Theodorus* ſaw his whole Life almoſt at one view, much in the ſame manner as if it had been repreſented upon the Stage. There was a large Volume full of Writings in that Apartment: *Theodorus* could not forbear asking, What was the meaning of it? 'Tis the Hiſtory of this World, of which we are now taking a Survey, *ſaid the Goddeſs*: 'Tis the Book that contains its Fate. You have ſeen a Number upon the Forehead of *Sextus*: Look in that Book for the Place it refers to. *Theodorus* looked for it, and found the Hiſtory of *Sextus* much larger, than that which he had ſeen in an Epitome. Put your Finger upon any Line, *ſaid Pallas*, and you will ſee a Repreſentation of all the Particulars contained under the general Words of that Line. He obeyed; and immediately he ſaw a certain Part of the Life of *Sextus* repreſented at large. They removed into another Apartment: There appeared another World, another Book, and another *Sextus*. This *Sextus* was coming out of the Temple, and being reſolved to obey *Jupiter*, goes into *Thrace*. He marries the King's Daughter, and ſucceeds him: He proves a very happy King. The Goddeſs carried *Theodorus* into other Rooms, where he always ſaw new Scenes.

The Apartments formed a Pyramid: They were finer, and repreſented finer Worlds, as they ſtood nearer the top. At laſt *Theodorus* was introduced into the higheſt and the moſt beautiful, which ended the Pyramid; for that Pyramid had a beginning, and no end. It had a Top, but no Baſis; it grew larger without end. 'Tis becauſe (as the *Goddeſs* explained it) among an infinite Number of Worlds, there is one that is the beſt; otherwiſe God would have created none: But every one of them has ſome under it that are ſtill more imperfect; which is the Reaſon why the Pyramid deſcends *in infinitum*. *Theodorus* coming into that Apartment, fell into a Rapture, and wanted the Help of the Goddeſs: A Drop of a Divine Liquor was put upon his Tongue; by which means he came to himſelf again. His Joy was inexpreſſible. We are in the World which does actually exiſt, *ſaid the Goddeſs*: See what Happineſs *Jupiter* deſigns to beſtow upon you, if you continue to ſerve him faithfully. There's *Sextus* ſuch as he is, and ſuch as he will be. He is coming out of the Temple full of Anger; he deſpiſes the Admonition of the Gods. You ſee him go to *Rome*, where he occaſions great Diſorders, and raviſhes the Wife of his Friend. He is expelled with his Father, beaten, and reduced to the laſt Extremity. If *Jupiter* had placed here a *Sextus* happy at *Corinth*, or King of *Thrace*, it would be a different World from ours.

But *Jupiter* could not fail to chuſe this World, which ends the Pyramid, and exceeds all other Worlds in Perfection: Otherwiſe he would have acted contrary to his Wiſdom; he would have baniſhed me, who am his Daughter. You ſee that my Father did not make *Sextus* wicked: He was ſo from all Eternity; he was always ſo without ceaſing to be a free Agent: *Jupiter* has only brought him into Exiſtence, as making Part of the World, which his infinite Wiſdom moved him to create. The Crime of *Sextus* will occaſion great Things, the Liberty of *Rome*, a glorious Empire, that will afford great and noble Examples. But this is nothing, if compared with this whole World, the Beauty whereof you will admire after this Life in a more happy State.

At that very Moment *Theodorus* awakes: He returns thanks to the Goddeſs, and acknowledges the Juſtice of *Jupiter*. Being ſenſibly affected with what he has ſeen and heard, he continues to diſcharge the Duties of a High-Prieſt, with all the Zeal of a true Servant of God, and all the Chearfulneſs that a Mortal is capable of.

ARTICLE. XXX.

ANTIQUITATES RUTUPINÆ. Authore JOANNE BATTELY, S.T.P. Archidiacono Cantuarienſi. Opus Poſthumum. Oxoniæ. E Theatro Sheldoniano, A. D. MDCCXI.

That is.

The Antiquities of Richborrough, *formerly called* Rutupiæ. *By* JOHN BATTELY, D.D. *Archdeacon of* Canterbury. *A Poſthumous Work.* Oxford. *Printed at the Theater in the Year,* 1711. *and ſold by* R. Knaplock, *in St.* Paul's Church-yard, *and* Jonah Bowyer, *in* Ludgate-ſtreet. *In* 8*vo. Pagg.* 92. *with ſeveral Cuts.*

THIS Book is written by way of Dialogue; which, beſides the Beauty of the Style, does not a little contribute to make the Reading of it very entertaining. Though the Subject is not ſuſceptible of many Ornaments; the Author has given ſuch an ingenious Turn to the ſeveral Parts of his Dialogue, that it will be read with great Satiſfaction. It appears from this Work, that the late Dr. *Battely* was a very learned Man, and well qualified to write upon the Antiquities of *Great Britain.*

The Author having a conſiderable Collection of Medals, Rings, Urns, *&c.* dug out at *Richborough*, and *Reculver* *, undertook to enquire into the Origin of thoſe Two ancient Towns, and to explain ſeveral curious Pieces lodged in his Cabinet. I ſhall only give a general Notion of the moſt remarkable Things contained in his Book. 1. He deſcribes the Situation of the ancient Port of *Rutupiæ*, and offers ſome Reaſons to prove that the Valley or Plain, which reaches from *Richborough* to *Reculver*, was formerly under Water, and navigable. 2. He makes a curious Obſervation upon the *Lapis tituli*, and ſhews that it was *Stone-end* in *Kent*. 3. He gives a Deſcription of the *Roman* Camp at *Rutupiæ*, part of which is ſtill to be ſeen. 4. He diſcourſes of the Antiquity of *Regulbium*, of its Situation, its Camp, *&c.* 5. He undertakes to prove that *Cæſar* landed near *Rutupiæ*, and ſet out from *Bologne*. 6. The Author gives us his Thoughts about the vaſt Number of Medals, that have been found in *England.* 7. He makes his Obſervations upon ſome Medals of *Severus*, *Carauſius*, *Diocletian*, *Maximian*, &c. upon ſome ancient Rings, Urns, Knives, Spoons, *&c.* and particularly upon a *Strigilis*. Dr. *Battely* had an antique Spoon, which enabled him to explain an Epigram of *Martial* †, and a Paſſage of *Pliny* ‡. The Epigram runs thus:

Sum cochleis habilis, ſed nec minus utilis ovis:
Nunquid ſcis potius cur cochleare vocer?

The Figure of that Spoon may be ſeen in this Book. The Readers will find ſeveral other Paſſages explained or illuſtrated by the Author.

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* *Formerly called* Regulbium.
† Lib. XIV. Ep. 121.
‡ Hiſt. Nat. Lib. XXVIII. ch. 2.

ARTICLE XXXI.

AMSTERDAM.

WE have received a new Edition of M. *le Clerc's* Philoſophical Works, publiſhed at *Lepſick* by M. *Jenichen*; with a Preface, wherein that Profeſſor gives a ſhort Account of the Author's Life and Writings. M. *le Clerc* finding ſeveral Miſtakes in that Account, thought it neceſſary to undeceive the Publick; and therefore he has ſent to the Preſs an exact Relation of his own Life and Studies. It will conſiſt of ten or twelve Sheets.

We have alſo received the following Book printed at *Jena.*

Mauritii Huſelitt, M. D. Cogitata de Bibliotheca materiarum ac auctorum moderno ſeculo conficienda ac uſurpanda, ſtolam communicata.

This is only a Specimen of a large Work of Dr. *Huſelitt,* who deſigns to publiſh an Univerſal Bibliography, that will contain moſt Catalogues and Bibliographers, digeſted into a convenient Order.

WITTEMBERG.

A New Edition of *Longinus* is lately come out.

Dionyſius Longinus ΠΕΡΙ ΥΨΟΥΣ *ad fidem Codd. a Jac. Tollio omiſſorum recenſitus, notiſque è Schedis B. Fratris auctus. Vitembergæ.* 1711. *in* 4to.

The late M. *Schurzfleiſch* did carefully collate *Longinus* with a MS. of the *Ambroſian* Library at *Milan,* and with an old Edition of *Paul Manutius* printed at *Venice* in 1555. which was not conſulted by *Tollius,* nor by any other Editor of *Longinus*. Thoſe two Copies enabled him to write ſeveral Notes upon that Author, which have been publiſhed by his Brother.

ZWICKAU.

M. *Blumberg* has lately publiſhed a ſecond Book, to prove that the Word MYSTERY was formerly engraved upon the Pope's Triple Crown, though many Proteſtant Writers look upon it as an idle Story.

Chriſtiani Gotthulf Blumbergii, SS. Theol. D. & Superint. Cygn. Veritas Myſterii tiaræ Rom. Pontificis olim adſcripti, novis aliquot teſtimoniis aſſerta, & à contradictionibus aliter ſentientium vindicata. Cygneæ. 1711. *in* 8*vo.*

PRAGUE.

FAther *Francis Noel*, a Jeſuit, is printing a *Latin* Tranſlation of Five Books written in the *Chineſe* Language, and very much eſteemed in *China*. The Iſt. entitled, *The Doctrine or School of Grown People*, was compoſed by *Confucius*. The IId. writen by *Tſu Su*, Grandſon to *Confucius*, teaches that a Medium ought to be kept in the Practice of Virtue. The Title of it is *Medium Immutabile*. The IIId. is *a Book of Sentences*. The IVth. entitled *Memcius*, or *Mem Tſu*, was written by that *Chineſe* Doctor, three hundred Years before the coming of Chriſt. The Vth. treats of the Duties of Children towards their Parents. All thoſe Books run upon Morality and Politicks. Father *Noel* has added to them another *Chineſe* Piece, entitled *the School of Children*.

STRASBURG.

M. *Lederlin* has publiſhed a new Edition of *Briſſonius's* Treatiſe *de Regio Perſarum Principatu*, with ſeveral Additions.

Barnaba

Barnabæ Briſſonii Senatus Pariſienſis Præſidis de Regio Perſarum Principatu Libri tres, poſt D. Sylburgii editionem, præter complures ſublatos errores, Teſtimoniorum Græcorum verſione Latina auctiores; additis paſſim obſervationibus, adjectiſque Indicibus, curâ & operâ Joh. Henrici Lederlini Linguarum Orient. Prof. publ. ord. Argentorati. 1710. *In* 8*vo. Pagg.* 800.

MODENA.

DR. F*rancis Torti* has ſent to the Preſs a Book entitled,

Therapeutice Specialis ad febres quaſdam pernicioſas inopinato ac repente lethales, una vero China China peculiari methodo miniſtrata ſanabiles.

The Author publiſhed a Specimen of that Book in the Year 1709.

APT in Provence.

OUR Biſhop has publiſhed an Ordinance of 35 Pages in 4*to.* whereby he condemns the *Theology* of M. *l'Herminier* Doctor of the *Sorbonne*, as containing ſeveral Propoſitions that ſavour of *Janſeniſm.*

PARIS.

AN Hiſtorical and Theological Diſſertation concerning Grace, written by the Abbot *du Pleſſis d'Argentré*, is actually in the Preſs at the *Louvre.*

De multiplici genere divinæ Gratiæ variaque ejus partitione, tum veterum, tum recentiorum Scholaſticorum ſententiæ, ipſiuſque teſtimonia à duodecimo abhinc ſeculo ineunte ad hanc uſque ætatem. Auctore Carolo du Pleſſis d'Argentré. In 4to.

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ARTICLE XXXII.

VOYAGES de Monſieur le Chevalier CHARDIN, en Perſe, & autres lieux de l'Orient. Tome premier, contenant le Voyage de *Paris* à *Iſpahan*, Capitale de l'Empire de PERSE. Tome ſecond, contenant une Deſcription génerale de l'Empire de PERSE; & les Deſcriptions particulieres des Sciences & des Arts, qui y ſont en uſage; du Gouvernement Politique, Militaire, & Civil, qui s'y obſerve; & de la Religion que l'on y exerce. Tome troſiéme, contenant une Deſcription particuliere de la Ville d'*Iſpahan*, Capitale de *Perſe*, & la Relation de deux Voyages de l'Auteur d'*Iſpahan* à *Bandar-Abaſſi*. Enrichis d'un grand nombre de belles Figures en Taille-douce, repreſentant les Antiquitez & les choſes remarquables du Pais. A Amſterdam, chez Jean Louis de Lorme. MDCCXI.

That is,

THE TRAVELS *of Sir* JOHN CHARDIN, *Knight, into* PERSIA, *and other Eaſtern Countries. Volume* I. *containing*

taining an Account of his Travels from Paris *to* Iſpahan, *the capital City of* Perſia. *Volume* II. *containing a general Deſcription of the Empire of* Perſia, *and a particular Deſcription of the Arts and Sciences; of the Political, Military, and Civil Government; and of the Religion of that Country. Volume* III. *containing a particular Deſcription of the City of* Iſpahan, *and a Relation of two Voyages made by the Author from* Iſpahan *to* Bandar-Abaſſi. *The whole adorned with a great many Copper-Cuts neatly engraved, repreſenting the Antiquities and other remarkable Things of that Country.* Amſterdam, 1711. *In 4to.* Vol. I. Pagg. 279. Vol. II. Pagg. 454. Vol. III. Pagg. 254.

THERE are hardly any Books more uſeful and entertaining than the Relations of Travellers, when they are Faithful, and written with great Judgment. The Travels of Sir *John Chardin* muſt needs be very acceptable to the Publick, ſince he informs us, That *Exactneſs and Sincerity are the principal Characters of his* Relations; *and that he thought it more agreeable to Reaſon and Equity to relate Things naturally, ſuch as they are, than to impoſe upon the Readers chimerical Deſcriptions, though never ſo Pleaſant and Entertaining.* That illuſtrious Traveller ſays, his great deſire of knowing the Empire of *Perſia*, and publiſhing a faithful Account of it, moved him to ſtudy for ſeveral Years the Language of that Country, and the Cuſtoms and Manners of the Inhabitants. He frequented and conſtantly followed the Court: He took care to converſe with Great Men, and thoſe that were moſt eminent for their Learning: In a word, he carefully enquired into every Thing, that might be worth the Curioſity of the *Europeans*. The Author adds, that he knows *Iſpahan* better than *London*, though he has been ſettled in it above twenty ſix Years; that he ſpeaks the *Perſian* Language as eaſily as the *Engliſh*, and underſtands it almoſt as well as *French*; that he has ſeen the greateſt Part of the Empire of *Perſia*, and its Frontiers, in *Armenia*, *Iberia*, *Media*, *Arabia*, and along the River *Indus*, &c.

Sir *John Chardin* made two Voyages into the *Eaſt-Indies*. He ſet out from *Paris* the firſt time in the Year 1664. and returned to that City in 1670. He was ſix Years in the Eaſt, and the greateſt Part of that time in *Perſia*. He began his ſecond Voyage in 1671. and made an end of it in 1677.

I. The firſt Volume of his Travels contains a kind of a Journal of what happened to him, and of the moſt remarkable Things which he obſerved in his Voyage from *Paris* to *Iſpahan*. This firſt Part begins in *Auguſt*, 1671. and ends with the Year, 1673. The Author publiſhed it * at *London* in 1686. in *Folio*; and it was immediately reprinted at *Amſterdam* by two different Bookſellers, and the next Year at *Lyons*. This new Edition, which is the Fifth, comes out with many Improvements: The Author ſays, he has made ſo many Alterations and Additions, that it may in ſome Meaſure be looked upon as a new Work. To give an Inſtance of thoſe Improvements, Sir *John Chardin* has inſerted at length in this Volume the *Relation of the Religion of the* Mingrelians, written by Father *Joſeph Maria Zampi*; whereas he only publiſhed ſome Extracts of it in his firſt Edition. I need not enlarge upon this firſt Part of the Author's Travels; and therefore I proceed to the ſecond Volume.

II. The Readers will find in it a vaſt Number of Obſervations upon the Empire of *Perſia*. The Author gives a large Deſcription of its Government, and of its Forces and Laws. He mentions the Manners and Cuſtoms of the *Perſians*; the Arts and Sciences that flouriſh among them; their Induſtry and Skill in Mechanicks, *&c.*; whatever concerns Civil and Military Affairs. Laſtly, he gives an Account of the Religion of the *Perſians*; and what he ſays of it is grounded upon their publick Worſhip, and very Authentick Books. Among ſo many curious Obſervations, I ſhall only mention ſome few, as a Specimen of the Author's Performance.

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* It has been Tranſlated into *Engliſh*, *Dutch*, and *High-Dutch*.

The Frontiers of *Perſia* are moſt of them uninhabited, for the Space of three or four Days Journey, though the Soil be very fruitful in ſeveral Places. The *Perſians* look upon it as a Sign of Grandeur and Magnificence. By that means many Quarrels are prevented between Neighbouring Princes, and thoſe deſert Countries are like a Partition-Wall between their Kingdoms.

The Empire of *Perſia* is ſeven hundred and fifty *French* Leagues long, from the River *Indus* to the River *Phaſis*; but it is not ſo broad by three hundred Leagues, or thereabouts. There is no Country that has more Mountains and fewer Rivers. No Navigable River is to be found in the inſide of the Kingdom: Thoſe that are Navigable run along the Frontiers. *Perſia* is (generally ſpeaking) a dry and barren Country: The twelfth Part of it is not inhabited; and about two Leagues from the great Towns the Inhabitants are as ſcarce as they are at twenty Leagues diſtance. The Southern Parts of that Empire contain large Deſerts, and are leſs provided with People than others. Want of Water is the only Reaſon of that Barrenneſs. Wherever it is plentiful, the Soil is fruitful and pleaſant. There is hardly any Rain in Summer, and the Sun is ſo hot and drying in the Winter, that the Earth wants to be watered by the Inhabitants.

The Author believes that *Perſia* was anciently much more Fruitful and Peopled than it is now. The Religion of the ancient Inhabitants, who worſhipped the Fire, moved them to manure the Ground. 1. According to their Maxims, it was a pious and meritorious Action to plant a Tree, to grub up an untilled Piece of Ground, *&c.* whereas the Religion of the *Mahometans* teaches them to enjoy the things of this World, whilſt they are in it, without any trouble. 2. The antient *Perſians* lived under a more happy Government: Every Body had a Right to what they poſſeſt, and could not be deprived of it; but the preſent Government is wholly arbitrary and deſpotick. Thoſe two Obſervations are attended with another, that deſerves to be inſerted here at length. *Abas* the Great, Emperor of *Perſia*, ſays the Author, was a very good Prince: His Thoughts were only bent upon the Happineſs of his People. When he came to the Crown, he found the Empire in very ill Circumſtances, and reduced to great Poverty. His great Care and Vigilance produced a wonderful Change in the Kingdom. To give but one Inſtance of it, he brought into the capital City a Colony of *Armenians*, a ſort of Laborious and Induſtrious Men, who had nothing at all, when they arrived there; but in the Space of thirty Years they grew ſo prodigiouſly rich, that above ſixty Merchants among them were worth from a hundred thouſand Crowns to two Millions, both in Money and Merchandizes. When that great Prince died, *Perſia* began to fall into decay. Many Inhabitants removed into the *Indies* during the two laſt Reigns; and at laſt in *Soliman*'s Reign, which began in 1667, Wealth and Plenty ſunk prodigiouſly.

" What is moſt Praiſe-worthy in the *Perſians*, is their
" Humanity towards Strangers, their Hoſpitality, and
" their tolerating thoſe Religions, which they take to be
" falſe and even abominable. Excepting the Eccleſiaſ-
" ticks; who are (as every where elſe) full of Hatred
" and Fury againſt thoſe of a contrary Belief, you will
" find the *Perſians* very equitable about Religion, inſo-
" much that thoſe Perſons, who embrace *Mahometiſm*,
" are allowed to renounce it, and to profeſs their former
" Religion.

The *Perſians* never fight together: Their Anger goes no farther than hard Words; and though their Paſſion be never ſo violent, they do not blaſpheme the Name of God. They cannot apprehend that the *Europeans* ſhould ſwear in a fit of Anger. The Author obſerves that their Converſation is generally very obſcene, and takes notice of ſeveral Vices that prevail among them. Young Boys of ſixteen or ſeventeen Years of Age are allowed to keep Concubines before they marry, if they appear to be of an amorous Temper.

The Author obſerves that the *Banjans* who never eat any Fleſh, do not live longer than other *Indians*. He adds, that generally ſpeaking Men are not ſo long Livers in the *Eaſtern* Countries, eſpecially in the *Indies*, as in *Europe*; which he aſcribes to their early and immoderate Love of Women, and to their uſing, notwithſtanding the violent Heat of their Climate, ſeveral *Confections*, which waſte their Bodies at the very ſame time that they give them a new Degree of Vigour. However 'tis certain, that the *Eaſtern* Nations, eſpecially thoſe that abſtain from Fleſh, are not ſubject to ſo many Diſtempers.

Sir *John Chardin* diſcourſes of the Sect of the *Soufis* among the *Mahometans* in *Perſia*. It is a very difficult thing to know the Opinions of that Sect; for Secreſy is their firſt and moſt important Precept. They ſay, That Wiſdom conſiſts no leſs in preſerving the Peace and Tranquillity of the Society than that of the Mind; and that therefore no Man ought to riſe up againſt the Doctrine commonly received. "If you have no Doubts "(*ſay they*) about the Doctrine of your Anceſtors, "keep to it. If you doubt of it, enquire into the "Truth peaceably, without diſturbing other People". They teach, agreeably to this Principle, that there are three Sorts of Opinions. 1. Thoſe that are generally believed in the Predominant Religion. 2. Thoſe that may be communicated to ſuch Perſons as doubt, and love to enquire into Truth. 3. Thoſe which a wiſe Man keeps to himſelf, and of which he never diſcourſes but with thoſe who entertain the ſame Thoughts. *Doubting* is called by them the *Key of Knowledge*; and they uſe this Sentence: *Whoever doubts of nothing, examines nothing; whoever examines nothing, diſcovers nothing; whoever diſcovers nothing, is and continues a blind Man.*

'Tis ſaid that the *Soufis* acknowledge a Soul of the World; and that their chief Doctors uſed to ſay, ſpeaking of themſelves; "*I am what is*, that is, the true Be-"ing: What you ſee is like a Garment, that covers the "*Eternal and Infinite Eſſence* called *God*". The Devout *Mahometans* look upon them as Atheiſts; and pretend, that the following Words contain the Myſtery of their Sect. *There is one ſole Eſſence; but there are a thouſand*

Forms or Figures. The Form of any thing whatſoever has no Conſiſtence or Reality. The Meaning of which is, Whatever appears to the Eyes, conſiſts only of *various Figures* or Modifications of one and the ſame *immutable Eſſence.*

'Tis obſervable that the *Soufis* put a Spiritual Senſe upon the whole *Alcoran*, and all the Precepts relating to Publick Worſhip and the outward Duties of Religion; and though they practiſe bodily Purifications, as other *Mahometans* do, they make no account of them; affirming, that the Worſhip of God ought to be inwardly performed. This Doctrine (ſays the Author) is the chief Reaſon why they are ſo much hated by Eccleſiaſticks. As for them, they profeſs to love every body; looking upon all Men as the Offspring of a Common Father, and upon the different Sects, as ſo many Slaves and Servants of the ſame Sovereign.

The *Perſians* own, that it is no eaſy thing to diſtinguiſh the atheiſtical *Soufis* from thoſe that are *Contemplative or Fanaticks,* like the *Illuminados* in *Spain,* the *Molinoſiſts* in *Italy,* and the *Quietiſts* in *France.*

The *Perſians* have generally a ſtrong Perſuaſion of the Exiſtence of God, and a lively Senſe of a Providence, and of another Life. They expreſs a great Reſignation in their Misfortunes: They diſcourſe of Death without appearing afraid of it, and encounter it in cold Blood. The Author has inſerted in this Volume Part of their moral Sentences. Here follow ſome of them.

“ A true wiſe Man is he, who learns of every Body.

“ A Man deſerves to be accounted wiſe, whilſt he ſeeks Wiſdom; but as ſoon as he thinks that he has acquired it, he is a Fool.

“ Honour conſiſts in Virtue, and not in Riches; and Gravity conſiſts in the Underſtanding, and not in the Number of Years.

“ A learned Man knows an ignorant Man, becauſe he has been ignorant; but an ignorant Man does not know a learned Man becauſe he never was learned.

“ A learned Man ought never to ſubject himſelf to a rich Man, becauſe the former knows a great deal of God, and the other but little. How comes it then that "learned Men do frequently appear at the Door of rich People; and that the Rich are never to be ſeen at the Door of the Learned? 'Tis becauſe the Learned know the Uſefulneſs of Riches, whereas the Rich are moſt of them ignorant of the Value of Learning.

"A Fool may be known by ſix Things: He grows angry without a Cauſe: He ſpeaks unſeaſonably: He truſts every body: He alters his Mind without any Reaſon: He ſeeks what does not concern him; He does not diſtinguiſh his Friend from his Enemy.

"GENEROSITY is the Summary of all Virtues.

"If the Aſs of Chriſt ſhould go to *Mecca*, he would come back from thence as much an Aſs as he was before.

"To ſerve God out of Intereſt, is the Service of a Merchant; out of Fear, is the Service of a Slave; out of Love and Gratitude, is the Service of a Free Man.

"Never take a Houſe in a Part of the Town, where the common People are both ignorant and devout.

"There are four Signs of Reprobation: The Hardneſs of the Heart; the Love of the World; Selfconceitedneſs; and *Impudence*. On the contrary, there are are four Signs of Election: The Softneſs of the Heart; the Contempt of the World; the Miſtruſt of oneſelf; and Modeſty.

"No one but a CHEARFUL Man can be truly devout.

There is a vaſt Number of Phyſicians and Aſtrologers in *Perſia*. The *Perſians* are ſo fond of Aſtrology, that unleſs an Aſtrologer aſſures them that the Conſtellation is favourable to be let blood, or to take Phyſick, they will not perform the Preſcriptions of their Phyſicians. When a Man of Note dies, the Aſtrologer imputes his Death to the Uncertainty of Phyſick: The Phyſician, on the other ſide, excuſes himſelf by laying the Fault upon the Aſtrologer; pretending, that he has miſtaken the proper Time to take Remedies. Whereupon the Aſtrologers ſay, that their Caſe is very hard if compared with that of Phyſicians: Becauſe, if an Aſtrologer commits a Fault, if he makes a wrong Calculation, *Heaven* *diſcovers it*: Whereas, if a Phyſician is guilty of a Miſtake, the *Earth covers it*, the dead Perſon is buried, and there is no further Talk of it.

The Phyſicians of *Perſia* do ſtrictly follow the Method of *Galen*, and make him Contemporary with Jeſus Chriſt. 'Tis ſaid in the *Mahometan* Legends, that *Galen* hearing of the wonderful Cures performed by Jeſus Chriſt, writ to him the following Letter. *I* Galen *a very old Man, Phyſician of the Body, to you Phyſician of the Soul. What I hear of you and your Works fills me with Admiration, and appears to me inconceivable. Not being able to come to you by reaſon of my Age, I ſend you my Nephew, that he may learn of you what is for my* Good, *and for the* Good *of the World.* Anatomy is hardly known in *Perſia*: The Phyſicians of that Country are Druggiſts and Apothecaries. The Stone, the Gout, the Tooth-ake, the Head-ake, the Small-pox, and ſome other Diſtempers ſo frequent in *Europe*, are unknown in *Perſia*. The Venereal Diſeaſe is contagious; but the Conſequences of it are not ſo diſmal as in the *Weſtern* Countries.

The King of *Perſia* is the moſt abſolute Prince in the World, and much more Deſpotick than the Grand Signior; and yet the *Perſian* Government is not ſo tyrannical as that of *Turkey*: The common People are more happy under it, than in ſeveral Chriſtian States. The Laws of the Country are very mild, and very different from the Notion we have of an arbitrary Government. There is hardly any Kingdom, where the Subjects are ſo free from Taxes and Impoſitions. There is no Capitation in *Perſia*, and no Duty laid upon the moſt neceſſary Commodities. The Peaſants are treated with the greateſt Humanity. The Soldiers live a very happy Life, and are not burthenſome to the People. In a word, the *Perſian* Laws are ſo good, and ſo favourable to the Subjects, that when a Prince takes care that they ſhould be carefully obſerved, by preventing the Tyranny of his Miniſters, *Perſia* is the moſt happy and flouriſhing Kingdom in the World.

“ The beſt way to judge of the Mildneſs of a Government, (ſays the Author) is to conſider the Condition of the Subjects, eſpecially of thoſe of the meaneſt Rank. The *Perſians*, either in the Country or in Cities, are "well fed and well cloathed. The pooreſt Women wear "Silver Ornaments on their Arms and Feet, and about "their Necks; and ſome wear Gold Ornaments. And "therefore I cannot apprehend, why the *Perſian* Govern"ment ſhould be accounted barbarous and tyrannical, "except it be for theſe two Reaſons. Firſt, Becauſe the "Miniſters are ſometimes put to death ſuddenly, and "without any Form of Juſtice. I own, that the Govern"ment is extremely ſevere in that reſpect; but the Peo"ple are not concerned in it, and ſuch a Severity is never "practiſed upon them. Secondly, the Vexations occa"ſioned by the Governors and Miniſters, are alledged as "another Proof of a Tyrannical Government. An *Euro"pean* Traveller will be ſurpriſed at ſuch arbitrary Pro"ceedings; but if the thing be narrowly looked into, it "will be found, that the Evil is not ſo great as it is repre"ſented. We are apt to fancy, that the *Perſians* are mere "Slaves; but it is a wrong Notion. I never obſerved "any thing that may countenance that Opinion. The "*Perſians* are at full Liberty to go whither they pleaſe, "without Leave or Paſs-port: They may retire with "their Families and Eſtates into any other Country. "They have a great Advantage over *Chriſtians* in this re"ſpect, that they are not moleſted on Account of Reli"gion. The Eccleſiaſticks of that Country are neither "very numerous nor very rich: Beſides, they are not ve"ry intriguing, and want Authority to moleſt any body "for his Religion. However, I would not be ſo under"ſtood, as if the Subjects were at Liberty to ſet up a new "Worſhip, or to turn Chriſtians, or Idolaters. I only "mean, that they are not moleſted for not going to the "Moſques, for diſſenting from their Prieſts in ſome "Points, or for embracing the Opinions of ſome Sects. "Every body is at full Liberty in that reſpect, and believes "what he pleaſes. In ſhort, any one that does not pub"lickly deny the *Alcoran*, may ſafely explain it as he "thinks fit.

The *Perſians* have a great Veneration for their King, as it appears from the pompous Titles which they beſtow upon him. They call him, "The Greateſt of all Men "living: The Source of Majeſty: The Source of Great-

“neſs, Power and Glory: Equal to the Sun: The Head of Great Kings, whoſe Throne is the Stirrup of Heaven: The Agent of Heaven in the World: The Center of the Globe of the Earth: The Object of the Vows of all mortal Men: The Diſpenſer of Good and Great Names: The Maſter of Conjunctions *: The Head of the moſt excellent Sect of the Univerſe: Sitting upon the imperial Seat of the firſt Temporal, and the greateſt and brighteſt Being †: Prince of the Faithful; born and ſprung from the Throne, which is the only Throne upon Earth: King of the firſt Order: Monarch of the Sultans and Commanders of the Univerſe: Shadow of the moſt High God, caſt over the Face of ſenſible Things: Firſt Noble, and of the moſt ancient Nobility: King, Son of a King, deſcending from the greateſt Kings: Sovereign, Son of a Sovereign, a Child of the moſt ancient Sovereigns; Emperor of all Times, and of all corporeal Beings: Lord of the Revolutions and Worlds: Father of Victories: Moſt happy Sultan, *SOLIMAN PADCHA*, deſcended from *Sephy*, *Mouſſa*, and *Haſſen*: Prince of the ſupreme Power: Diſtributer of Crowns and Thrones. . . .

The *Perſians* are more inclined to the Love of Women, than the *Turks* and the *Indians*; which the Author aſcribes to the prodigious Heat of their Country. Whereupon he makes this Obſervation. “I always find the Cauſe of the Manners of the *Eaſtern* Nations in the Quality of their Climate; having obſerved in my Travels, that as the Inclinations of Men depend upon the Temper of their Bodies, according to *Galen's* Obſervation; in like manner, the Temper of the Body depends upon the Nature of the Climate. And therefore the Cuſtoms and Habits of Nations are not the Effect of a mere Caprice, but of ſome natural Cauſes, which are only found out after an exact Enquiry”. The *Perſians* are very jealous of their Wives, and give this Reaſon for it; *viz.* That the laſt Words of their Lawgiver, when he was a dying, were theſe: *Keep your Religion and your Wives.*

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* Fate, Deſtiny, and Fortune.

† Mahomet.

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No Child is accounted a Baſtard in *Perſia*. The Firſt-born is the *Heir*, though he be the *Son* of a Woman-Slave, even ſuppoſing his Father ſhould get afterwards other Children by a Daughter of the King.

Girls are of Age by the Law at Nine Years, and Boys at Thirteen Years and One Day. A Boy may enjoy that Privilege ſooner upon an extraordinary Occaſion: He goes to the *Cazy* (a Magiſtrate,) who asks him this Queſtion; *Has the Devil jumped upon your Body?* The Meaning of which is, *Are you fit to perform the Matrimonial Duties?* The Boy anſwers *Yes, and many times*. The Great Pontiffs, who pretend to more Modeſty, ask another Queſtion, which may be ſeen in the 293d Page.

The *Perſian* Women are very fond of being divorced from their Husbands: Impotency is generally the Reaſon they alledge for it before the Judges. Their Complaints are expreſſed in theſe Words; *He does not do what pleaſes me.*

There is at the End of this Volume, a large Account of the Religion of the *Perſians*. It contains ſeveral Paſſages extracted from *Mahometan* Books, that will be very acceptable to the Curious.

Before I proceed to the Third Volume, I ſhall obſerve, that Sir *John Chardin* deſigns to publiſh as ſoon as poſſible, 1. *A Geography of* Perſia. 2. *A Compendious Hiſtory* of that Empire, *taken from the* Perſian *Authors*. 3. Many curious *Obſervations upon ſeveral Paſſages of the Holy Scripture*, which he explains by the Manners and Cuſtoms of the *Eaſtern* Nations.

See Art. XXXVII.

ARTICLE XXXIII.

PARIS.

SOME Ancient Monuments were found laſt *March* 1711. in the Church of *Notre Dame*. The new Decoration of the Quire has occaſioned the making of a Vault to be the Burying-place of the Archbiſhops. The Workmen having dug up the Ground fifteen Foot deep, found in the Foundations of an old Wall many ſquare Stones adorned with *Bas-reliefs*, with an Inſcription, importing that in the Reign of *Tiberius* the Company of Watermen at *Paris* built an Altar to *Jupiter*.

TIB. CÆSARE AUGUSTO
JOVI OPTUMO MAXSUMO
NAUTÆ PARISIACI
PUBLICE POSIERUNT.

Upon the other Sides of that Stone there are ſome Figures of Men armed with Spears and Shields. Among many Characters engraved upon the Edges of the Stone, moſt of which are worn out, there is on one ſide, *EURISES*, and on the other, *SENANI*.

Upon two Sides of another Stone one may ſee the Figures of *Vulcan* and *Jupiter*, with theſe Words: *VULCANUS JOVIS*. Upon another Side there is a Figure of a Man, who ſtrikes a Tree with an Ax; and this Word above it, *ESUS*. Upon the fourth Side there are three Birds reſting on the Body of a Bull, with theſe Words, *TARUOS TRIGARANUS*.

The four Sides of a third Stone contain the Figures of *Caſtor* and *Pollux*, of a Man fighting with a Serpent, and of an old Man with two Horns in his Head: The word *CERNUNNOS* is engraved above him.

M. *Baudelot* and M. *Moreau de Mautour* have undertaken to explain thoſe ancient Monuments.

An Anonymous Author has publiſhed a Letter in Verſe upon the Opera, and other Spectacles.

Epitre ſur l'Opera & ſur les autres Spectacles. In 4to. Pagg. 22.

The Author does not find fault with the Muſick and Dancing of the Opera: He only criticiſes the Poem. He pretends, that Tragedies ſhould not have been introduced upon that Stage. The Poems that are moſt admired, appear to him inſipid and tedious. To prove it, he mentions the Farewell of *Armida*, as being one of the moſt moving Paſſages in the Operas, and gives his Judgment about it in the following manner.

Chaque plainte d'Armide a l'air d'un Madrigal;
Et ſemblant badiner en ce moment fatal,
Renaud tourne en Rondeau ſon Adieu lamentable.
Aux tragiques ſujets ce ſtyle eſt-il ſortable?
Et pourrois tu ſouffrir tant d'helas affectez,
Tant de jolis refrains, ſi ſouvent repetez,
Et la même penſée en tant de verbiage,
Si pour toucher le coeur on compoſoit l'Ouvrage?
Qui penſe à nous toucher, doit parler autrement.
Il faut moins d'artifice, & plus de ſentiment.
  Que fais-je donc? liſant ces phraſes ſynonimes,
Ces inutiles vers amenez pour les rimes,
Je laiſſe joliment ces Amans lamenter;
Et ſçachant que ces vers ſont faits pour les chanter,
J'attends que cette Scene, à ton gré ſi touchante,
Vienne, miſe en ſon jour par quelqu'un qui la chante,
Me faire, à la faveur de la beauté du chant,
Gouter le badinage, & le trouver touchant.

That Poet would have an Opera to conſiſt only of Eclogues. Tragedy, ſays he, would not have ſuffered ſo much by it. Upon this Occaſion he commends *Corneille* and *Racine.* What he ſays of the latter is contained in the following Verſes.

Racine, après Corneille, au Theatre admiré,
Apporta ſur la Scene un vers plus épuré,

. . . .

Heureux ſi le Theatre au bon ſens ramené,
N'avoit point, de l'Amour aux intrigues borné,
Cru devoir inſpirer, d'une aveugle tendreſſe,
Aux plus ſages Héros la honte & la pareſſe.
Peindre aux bords de l'Hydaſpe Alexandre amoureux,
Laiſſant là le combat pour parler de ſes feux;
Et du jaloux deſſein de ſurprendre une Ingrate,
Au ſort de ſa défaite occuper Mithridate.
Faire d'un Muſulman un Amant délicat,
Et du ſage Titus, un imbecille, un fat,
Qui coëffé d'une femme, & ne pouvant la ſuivre,
Pleure, ſe deſpere, & veut ceſſer de vivre.

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Article XXXIV.

Memoire ſur la Cauſe de la Digeſtion des Alimens. Par M. Astruc, de la Societé Royale des Sciences, Docteur en Medecine de la Faculté de Montpellier. A Montpellier, chez Honoré Pech, Imprimeur du Roy & de la Societé Royale des Sciences. 1711.

That is,

A DISCOURSE concerning the Cauſe of Digeſtion. By M. Astruc, *Member of the Royal Society of Sciences, and Doctor of Phyſick of the Faculty of* Montpellier. Montpellier, 1711. *in 4to. pagg.* 24.

THREE * Authors have lately undertaken to vindicate the Doctrine of Phyſicians concerning the Cauſe of Digeſtion. Dr. *de Vieuſſens*, in a particular Diſſertation † upon that Subject. Dr. *Andry* in his Book ‡ entitled *Le Regime du Carême*, &c. And Dr. *Aſtruc*, in the

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* I am not the Author of this Article: I have only tranſlated it. Dr. *Aſtruc*'s Pamphlet is not like to be ſold in *England*. It is a very good Performance, as one may ſee by this excellent Extract.

† That Diſſertation may be ſeen in the firſt Volume of theſe *Memoirs*, Art. LXXXVIII.

‡ See an Account of that Book in the Firſt Volume of theſe *Memoirs*, Art. XXIII.

Diſcourſe

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Diſcourſe that makes the Subject of this Article. They did it upon occaſion of Dr. *Hecquet's Treatiſe concerning Diſpenſations in Lent*; wherein he endeavours to revive the ancient Opinion of *Eraſiſtratus*, who pretended that Digeſtion was only performed by the Friction of the Aliments, without the Help of any Ferment. This Doctrine is not approved in Phyſick, and ſeemed to lie buried in Oblivion. The Confutation of it appeared the more neceſſary to thoſe Authors, becauſe if it were admitted, they believe it would occaſion great Miſtakes about the Choice of Aliments, and conſequently prove very prejudicial to Health. The Knowledge of the good Effects of Digeſtion, ſays Dr. *Aſtruc*, is not an inconſiderable thing: We are highly concerned to dive into the Cauſe of it, in order to preſerve our Health: It is not a vain Enquiry, or a mere Speculation. The true Cauſe of Digeſtion, if it be well underſtood, will enable us to know what Food is moſt eaſily digeſted, and remove all our Doubts about the Nature of Aliments: In a word, it will confirm us in the Opinion that prevails among Phyſicians, or incline us to follow the Syſtem of Dr. *Hecquet*, who pretends that *Lent*-food is more wholſome than Fleſh.

After ſome other Reflexions, Dr. *Aſtruc* goes on thus. I ſhould not be unwilling to believe that Digeſtion is performed by way of *Trituration*, if that Hypotheſis was ſufficient to explain the Thing in Queſtion; but there is a vaſt Diſproportion between the Effect and the Cauſe, between the Action and the Agent, in a word, between the Digeſtion of Aliments and the Force it is aſcribed to. 'Tis certain, that the *Oeſophagus*, the Stomach, the Diaphragm, and the Muſcles of the *Abdomen*, bruiſe the Aliments by their repeated Contractions; but thoſe Contractions can never diſſolve them: To be convinced of it, we need only conſider the Force of that Friction, and the Effect which is ſaid to ariſe from it. In the firſt place, Trituration, though never ſo great, can only reduce an Aliment, (for inſtance, Bread,) into integral Parts, which, though very ſmall, will always preſerve the Nature of the Whole. Such a Diviſion could never reach the Elements or Principles of which it is compoſed; and therefore the Chyle formed by that means, would only be a Collection of Particles of Bread; the Blood and the Nutritive

Juice, which according to that Opinion are only a more refined Chyle, would only be a Compound of the ſame Particles, though thinner and more divided: But this will not anſwer the Character and the Uſe of thoſe Liquors. A mere Trituration is not ſufficient to produce the Alteration, which the Aliments undergo by Digeſtion. We muſt admit a greater Diviſion or Diſſolution: 'Tis not enough to ſuppoſe that the integral Parts are bruiſed: The very Principles of which they are compoſed, *viz.* Water, Earth, Salt and Sulphur, muſt be ſeparated one from another, to form afterwards a quite different Compound by a new Combination.

Secondly, Suppoſing a mere Trituration to be ſufficient to change Food into a true Chyle; the Contractions of the Stomach, of the Muſcles of the *Abdomen*, and of the Diaphragm, could never ſufficiently bruiſe it. We generally take, ſays Dr. *Aſtruc*, four Pounds of Food every day, which are reduced into a thin and liquid Cream in a ſhort ſpace of time: How great a Force muſt we ſuppoſe to bruiſe ſo much Matter! Such a Force cannot be expected from the Action of the Stomach, nor from the Action of the Muſcles of the *Abdomen*, nor from that of the Diaphragm. 'Tis in vain for Dr. *Hecquet* to aſſert, after M. *Pitcarne*, that the Force of the Stomach amounts to (12951) Twelve thouſand nine hundred and fifty one Pounds. This exorbitant Calculation is only grounded upon falſe Principles: And if the Thing be examined according to the Rules of an exact Mechaniſm, it will appear, that the Force of the Stomach, inſtead of riſing to (12951) Twelve thouſand nine hundred and fifty one Pounds, will hardly amount to three Ounces; and that the Strength of the Muſcles of the *Abdomen*, and of the Diaphragm, which, according to M. *Pitcarne*, amounts to (248235) Two hundred forty eight thouſand two hundred and thirty five Pounds, will not exceed four Pounds. This is a great Abatement; and 'tis no wonder that Phyſicians ſhould not have adopted ſuch a Syſtem. From whence then proceeds the Miſtake of thoſe, who have ſo prodigiouſly increaſed the Force of the Stomach, and of the Muſcles that preſs it? It proceeds, ſays Dr. *Aſtruc*, from their confounding two Things, that are altogether different; *viz.* the Force with which the right Muſcles draw directly the Bodies which they bear up; and the Force with which the Circular Muſcles preſs laterally the Bodies which they encompaſs: For the Action of Drawing and that of Preſſing are vaſtly different; ſo that nothing can be rightly inferred from the one with reſpect to the other; and the Method that is uſed to determine the Force of the former, is not ſufficient to determine the Force of the latter. The Author, not contented to ſay ſo, undertakes to prove it; and demonſtratively ſhews, That ſuppoſing the Force of the Contraction of the Stomach to be of (12951) Twelve thouſand nine hundred and fifty one Pounds, the Force of Preſſion will be of three Ounces at moſt, and perhaps leſs; far from amounting to (12951) Twelve thouſand nine hundred and fifty one Pounds, as Dr. *Hecquet* fancies, becauſe he has read it in M. *Pitcarne*. As for what concerns the pretended Force of the Muſcles of the *Abdomen*, and of the Diaphragm, in preſſing the Aliments, which, according to Dr. *Hecquet*, amounts to (248235) Two hundred forty eight thouſand two hundred and thirty five Pounds, it is not leſs exorbitant than that of the Stomach; as one may eaſily be convinced of it, by diſtinguiſhing the Force of Contraction from that of Preſſion. Beſides, no Streſs can be laid upon thoſe Muſcles, ſince they are wanting, or ſeldom to be found in many voracious Animals; and yet they eaſily digeſt what they eat. The Diaphragm, for inſtance, is wanting in Fiſhes: As for the Muſcles of the *Abdomen* that are in thoſe Animals, they hardly have any Motion, as being of no uſe for Reſpiration: And yet, as every body knows, there are very greedy and voracious Fiſhes. Moſt Birds have no Diaphragm; and the Muſcles of the *Abdomen*, which are very weak and ſmall, do hardly work upon their Stomach: And yet many feed upon raw Fleſh, and ſwallow large Pieces of it; and their Digeſtion cannot be aſcribed to any Friction in the Gizard, ſince Ravenous Birds have no Gizard, but only a membranous Stomach.

As for thoſe Birds that have the Muſcles in Queſtion, with ſome Strength in them, it ought to be obſerved, that thoſe Muſcles move only alternatively, by preſſing the Stomach at ſeveral times, and one after another; and therefore they are not able to bruiſe the Aliments encloſed in its Cavity.

Dr. *Aſtruc* adds, That the mere Structure of a Man's Stomach ſhews, that this Part was not deſigned for any Trituration; which he proves by ſeveral Reaſons. But though it ſhould be granted, that Food might be diſſolved by a Trituration, he pretends that this Hypotheſis would not remove the Difficulty. Digeſtion, ſays he, could not be performed by that Means, but when the Stomach is full, and when its Membranes being immediately applied upon the encloſed Aliments, exert all their Force upon them. But 'tis impoſſible to explain by that Suppoſition, how a ſmall Piece of Fleſh, that is alone in the Stomach, might be diſſolved. The Help of the Neighbouring Muſcles will be needleſs, for the Reaſons above-mentioned; and the Force of the Stomach, though it be ſuppoſed never ſo great, could have no Effect, upon this Occaſion, ſince the Stomach could never be ſo contracted as to encompaſs and ſqueeze ſuch a ſmall Quantity of Fleſh; and therefore that ſmall Piece, being at Liberty, would float in the Stomach without being bruiſed. The Author plainly proves that the Stomach cannot be ſufficiently contracted to encompaſs a ſmall Piece of Food: He ſhews by ſome Geometrical Proofs, that the Capacity of the Stomach, when it is moſt contracted, is not three Quarters leſs than it was before; but ſince the Stomach does eaſily contain four Pounds of Solid or Liquid Nouriſhment in its natural Capacity, it muſt conſequently, when it is moſt contracted, have a Capacity capable of containing a Pound of Food at leaſt: But ſuch a Cavity is doubtleſs too great to preſs a ſmall Piece of Fleſh; and therefore that ſmall Piece of Fleſh could not be diſſolved; which is contrary to Experience. The natural Conſequence ariſing from thence, is, That ſuch a Diſſolution is not performed by Friction. It were in vain to object, that *one may always ſee the Membranes of the Stomach, when it is empty,* ſticking together. It muſt be ſo, when they are relaxed, becauſe they ſink by their own Weight; but if it be ſuppoſed, that they are contracted, the uniform Tenſion of all the Coats of the Stomach, whereby they equally ſhrink on all Sides towards the Center, muſt neceſſarily leave a conſiderable Cavity in the Middle.

Laſtly, ſays the learned Author, were it true that Trituration is the way whereby Nature performs Digeſtion, none but true Conſequences ſhould ariſe from it, and one might eaſily and naturally explain every Thing relating to that Function. And yet neither common Hunger, nor the canine Appetite can be accounted for by that Hypotheſis without the Help of Ferments. Nor is it poſſible to explain the Cauſes of the loathing of Meat and Indigeſtion: In a word, if we argue right, we muſt conclude as Dr. *Hecquet* does, "That Pulſe, ſuch as Peaſe, Beans, Lentils, and *French* Beans, do not lie ſo heavy upon the Stomach, and are more eaſily digeſted than the niceſt Food, as being more friable, and more apt to be bruiſed and grinded. But a Conſequence ſo contrary to Experience, and the Impoſſibility of explaining Facts, that ſhould be ſo naturally accounted for, are a ſtrong Preſumption againſt the Hypotheſis of Trituration.

It may reaſonably be ſuppoſed, ſays the Author, that Dr. *Hecquet* will explain thoſe Difficulties, in his Treatiſe concerning Digeſtion and the Diſtempers of the Stomach, which he deſigns to publiſh.

Dr. *Aſtruc* having thus confuted the Opinion of Dr. *Hecquet*, lays down in a few Words, but in a ſolid manner, the Doctrine of Phyſicians concerning the Uſe of Ferments for the Performance of Digeſtion. There is no need, ſays he, of many Arguments to prove that Doctrine. Have we not poſitive Proofs of the Reality of thoſe Diſſolvents? No body denies the Exiſtence of Spittle, Choler, and the Pancreatick Juice: 'Tis well known that thoſe Humours being filtrated and ſeparated in different Strainers, fall into the Organs of Digeſtion: We know their Virtue of penetrating and diſſolving; they take off Spots better than common Soap; they raiſe and cauſe a Fermentation in Paſte; they quickly melt and diſſolve the Aliments with which they are mixed. How then can any one imagine, that they are of no uſe in the Cavities, where they are gathered and confounded with the Aliments? Can any one believe that Nature, which does nothing in vain, would have ſo artfully prepared, and ſo carefully gathered them, and made them ſo active, penetrating, and fermentative, to leave them uſeleſs, or only to keep up the Pliantneſs of the Parts through which they are conveyed? The Author adds ſeveral other Reaſons that are no leſs convincing, and then ſays that ſince Friction is not ſufficient for Digeſtion, the Help of Ferments muſt neceſſarily be admitted. But he requires a thing, which appears very reaſonable: He will not have the Number of Diſſolvents to be multiplied without neceſſity; and does not approve that a fourth Humour, called by ſome *Stomachal Ferment*; ſhould be admitted beſides Spittle, Choler, and the Pancreatick Juice. He ſhews at large the Falſity of that Opinion, and then deſcribes with great Elegance and Exactneſs the Doctrine of Phyſicians concerning the manner how Digeſtion is performed. The Aliments, ſays he, being bruiſed in the Mouth with the Teeth, penetrated and ſoftened with Spittle, fall into the Stomach, without any other conſiderable Alteration; but the Heat of the Stomach, and of the *Viſcera* that ſurround it, and its continual Shakings, occaſioned by the repeated Contraction of the Muſcles of Reſpiration, put into Motion the active and penetrating Particles of that Spittle, with which the Aliments are actually penetrated, and of that which gathers in the Stomach before Meals. Thoſe Particles ſeparate and divide the *Moleculæ* of Food, and then by their continual Activity diſunite and diſſolve the Principles of which thoſe *Moleculæ* are compoſed: The Sulphur is divided, the Salt is diſentangled, and ſet at Liberty; in a word, all the Principles are disjoined and confounded. That Separation does entirely change the Nature of the Aliments; inſomuch that their Principles, mixed with the Liquid, that makes part of our Nouriſhment, form a kind of Paſte, of a pretty thick Conſiſtence, of a Taſte ſomewhat Acid, and of a greyiſh Colour. That Paſte being half digeſted, receives an entire

Perfection in the Inteſtines, by a Mixture of Choler and Pancreatick Juice. The acrimonious Salt of theſe Humours deſtroys the Acids that are Predominant, bruiſes the Sulphur that is but imperfectly diſunited, divides what is not entirely diſſolved; in a word, mixes, confounds and unites all thoſe Principles, and ſo forms a new Mixture. It becomes then a Subſtance truly chylous, white, ſweet, and liquid, which being carried on by the Contraction of the Guts, and moving ſlowly in their Cavities, conveys its moſt refined Particles into the Orifices of the Lacteal Veins, and ſo affords the Chyle neceſſary for the Preſervation of our Lives.

It appears from what has been ſaid, that there is no need of admitting a Fourth Humour in the Stomach to explain Digeſtion; and that the Three others, which no body denies, are ſufficient for that purpoſe. Far from having any Reaſon to believe that thoſe Three Humours cannot perform Digeſtion, one ſhould rather think that they might produce a dangerous Effect. Dr. *Aſtruc* makes this Reflexion; which gives him occaſion to ſhew how the Stomach receives no Damage from thoſe Ferments, that work ſo powerfully upon the Aliments. He anſwers the ſtrongeſt Objections that can be raiſed upon that Subject; and what he ſays will ſtrangely puzzle thoſe, who deny that Digeſtion is performed by a Fermentation. Dr. *Hecquet* calls thoſe Phyſicians, who differ from him in this Point, wretched Philoſophers, *(Philoſophes Mitrons)*: he adds that if the Spittle was a Ferment, it would be an univerſal Ferment; that Phyſicians are now cured of that *fooliſh Conceit*; and that the Doctrine of Ferments is wholly out of Doors. Dr. *Aſtruc* does not take him up for ſuch Expreſſions: It appears that he is more willing to inſtruct than to reprove. He only deſigns to vindicate the ſolid Principles of Phyſick, and has a regard for thoſe who attack them. He oppoſes Error, without making any perſonal Reflexions. The Concluſion of his Diſcourſe, which he read in a publick Aſſembly of the Royal Society of Sciences eſtabliſhed at *Montpellier*, is ſtrong and lively, and diſcovers a wiſe Moderation ſo becoming Men of Letters, and yet ſo ſeldom to be found among them. " Such is the Method, ſays he, that wiſe Nature

“ takes to perform Digeſtion, without endangering the
“ Parts wherein it is performed. This Knowledge will
“ enable us to make a right Choice of the Aliments we
“ are to take, and ſupply in us the Want of a natural Inſtinct
“ whereby Animals are directed. If it be true, as
“ I have ſhewn, that Digeſtion is not performed by a
“ mere Trituration, but by a Fermentation; thoſe Aliments
“ that are moſt friable and moſt apt to be bruiſed
“ and grinded, are not always moſt eaſily digeſted, nor
“ the moſt proper for our Nouriſhment. 'Tis further
“ neceſſary that they ſhould contain active and volatile
“ Principles, tempered and ſoftened with a certain Mixture
“ of oily and balſamick Particles; that they may
“ keep up that gentle and eaſy Fermentation, occaſioned
“ by the Ferments, and tending to a perfect Digeſtion.
“ All thoſe Characters are to be found in the tender and
“ ſweet Fleſh of well-fed Animals. On the contrary,
“ they are wanting in Pulſe, Fruit, Herbs, and moſt
“ Fiſhes. Let us therefore conclude that Fleſh is
“ more wholſome, and more nouriſhing than *Lent*-
“ Food, *&c.*

ARTICLE XXXV.

ORIGINES ECCLESIASTICÆ: *Or,*
The Antiquities of the Chriſtian Church,
Vol. III. *In Two Parts. Wherein is*
contained, I. *An Account of the Ancient*
Aſceticks, *and the Original of Monks ſucceeding*
them; with the ſeveral Laws
and Rules relating to the Monaſtick Life.
II. *An Account of the Ancient Churches,*
their Original, Names, Parts, Utenſils,
Conſecrations, Immunities, &c. III. *A*
Geographical Deſcription of the Diſtricts
of the Ancient Church, or an Account of
its Diviſion into Provinces, Dioceſes, and
Pariſhes; and of the firſt Original of
theſe. The whole illuſtrated with Cuts,
Maps and Indexes. By JOSEPH BINGHAM,
Rector of Headborn-Worthy, *and*
ſometime Fellow of Univerſity-College *in*
Oxford. London: *Printed for* R. Knaplock,
at the Biſhop's Head in St. Paul's
Church-Yard, MDCCXI. *In* 8vo. *pagg.*
542, *beſides the* Indexes.

THIS Body of *Eccleſiaſtical Antiquities* is one of the moſt uſeful Works that has been publiſhed of late Years. The Subject is very copious, and treated very methodically and with great Perſpicuity. Mr. *Bingham* quotes the original Authors upon all Occaſions, and is very careful to diſtinguiſh what is certain and undeniable, from thoſe things that are dubious, or only probable. Beſides, he writes with great Impartiality; which renders his Performance extremely valuable.

Mr. *Bingham's* Work is, as it were, the Key of Eccleſiaſtical Hiſtory: He gives an Account of a vaſt Number of Things, that will make the Reading of it more eaſy and entertaining. I ſhall give a general Notion of the Matters contained in this third Volume, which is divided into three Books. In the firſt Book, 1. The Author ſhews what difference there was between the firſt Aſceticks and Monks, and treats of the Origin of the Monaſtick Life. 2. He diſcourſes of the ſeveral ſorts of *Monks*, and their different ways of living in the Church. 3. He gives an Account of thoſe ancient Laws and Rules, that relate to the Monaſtick Life. 4. He ſpeaks of the State of Virgins and Widows in the ancient Church.

The ſecond Book contains a very particular Account, 1. Of the Original of Churches among Chriſtians. 2. Of the Difference between Churches in the firſt Ages, and thoſe that follow'd; and of Heathen Temples and *Jewiſh* Synagogues turn'd into Chriſtian Churches. 3. Of the different Forms and Parts of antient Churches; Of their Ornaments, Conſecrations, and the Reſpect that was paid to them by the Primitive Chriſtians; Of the firſt Original of Places of Sanctuary and Refuge in Chriſtian Churches, with the Laws relating to them.

In the Third Book, the Readers will find an Account of the Diviſion of the antient Church into Provinces, Dioceſes, and Pariſhes, wherein the Author ſhews that the Church followed the Diviſion of the *Roman* Empire in her Policy and Government.

At the end of this Volume, Mr. *Bingham* propoſes an *eaſy and honourable Method for eſtabliſhing a primitive Dioceſan Epiſcopacy, (conformable to the Model of the ſmaller ſort of antient Dioceſes) in all the Proteſtant Churches.* I heartily wiſh, that the foreign Proteſtant Churches would approve this Method, and introduce an Epiſcopal Government among them.

ARTI-

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ARTICLE XXXVI.

LONDON.

The following Book is lately come to my Hands.

JOANNIS CLERICI, Philoſophiæ & S. Linguæ, apud Remonſtrantes, Amſtelodami Profeſſoris Vita & Opera ad Annum MDCCXI. Amici ejus Opuſculum, Philoſophicis Clerici Operibus ſubjiciendum. Amſtelodami, apud Joan. Ludovicum de Lorme. MDCCXI.

That is,

AN ACCOUNT of the Life and Writtings of JOHN LE CLERC, *Profeſſor of Philoſophy and of the* Hebrew *Tongue among the* Remonſtrants *at* Amſterdam. *Written by one of his Friends,* &c. Amſterdam, 1711. *In a large* 12o. *pagg.* 264.

THE Author of this Book appears thoroughly informed of all the Particulars of M. *le Clerc's* Life, and gives a very large Account of his Works. That learned Man has writ many Books, which are ſo well known in *England,* that I need not enlarge upon them. Six Letters of M. *Grævius,* and five of the Baron *de Spanheim,* written to M. *le Clerc,* have been inſerted at the End of this Life. I find the following Words in the fifth Letter of M. *Grævius.* *In Parrhaſianis tuis mallem quædam indicta, non aliorum ſed tui cauſa, cujus famæ & exiſtimatione valde faveo.*

There

The Baron *de Spanheim* highly commends M. *le Clerc* for his great Learning and exquiſite Judgment. That great Man ſpeaking of *Caſaubon,* in the third Letter, ſays, That he ſurpaſſed the learned Perſons of his Time, (excepting *Scaliger,*) and perhaps all thoſe who lived after him, and were moſt Eminent in that Sort of Erudition.

It appears from another Paſſage in the ſame Letter, that the Baron *de Spanheim* could have wiſhed he might have ſpent Part of his Time in clearing many Paſſages in the LXX. and ſeveral Eccleſiaſtical Traditions.

I ſhall tranſcribe two Paſſages out of his IVth Letter, dated *June* 10. 1710. “ I am not naturally very fond of Reading ſuch Books as that you ſpeak of, (*a Book entitled* Le Gazettier Menteur, &c. *written againſt M.* le Clerc) ; and I do very much approve the Reſolution you have taken not to anſwer it.

“ I thank God that he has hitherto preſerved me from an itching deſire of attacking or inſulting Men of Letters, though I had many fair Opportunities of doing it.

The Readers will find a long Catalogue of M. *le Clerc's* Works at the End of thoſe Letters.

I had not ſeen M. *le Clerc*'s Life, when I publiſhed above, (Art. XXXI.) the News I had received from *Amſterdam.*

LEIPSICK.

AN anonymous Author has lately publiſhed a Specimen of a Book, wherein he deſigns to ſhew the Uncertainty of ancient Hiſtory. The Place, where this Piece has been printed, is not mentioned in the Title Page.

Here follows the Title of a curious Diſſertation, containing a very particular Account of the Art of PRINTING.

Diſſertatio de Germaniæ Miraculo optimo maximo, Typis Literarum earumque differentiis, qua ſimul Artis **TYPOGRAPHICÆ** ***univerſam rationem explicat Paulus Pater, Lipſiæ, In 4to.***

PARIS

PARIS.

ON the 14th of *April*, 1711. the *Royal Academy of Medals and Inſcriptions* had a publick Meeting. M. *de Boze*, Secretary of the Academy, read an Encomium upon the late M. *Boileau Deſpreaux*: M. *Baudelot* read a Diſſertation upon the ancient Monuments lately found in the Church of *Notre Dame*; and the Abbot *Anſelme* read a Diſcourſe concerning the Funerals of the Ancients.

The *Royal Academy of Sciences* met the 22d of the ſame Month. The firſt Diſcourſe that was read in that Aſſembly, was an Encomium of M. *de Fontenelle* upon M. *Gulielmini*, a foreign Member of that Academy, lately deceaſed.

In the next Place, M. *Marchand* read ſeveral Obſervations upon the Nature of Plants, and ſome of their hidden Parts.

Afterwards M. *de Reaumur* communicated to the Aſſembly his Diſcoveries relating to many Sea-Animals, and made it appear how they ſtick to Sand, and Stones, or to one another.

Laſtly, Dr. *Vinſlou*, Phyſician of the Faculty of *Paris*, lately admitted into the Academy in the Quality of an Anatomiſt, paid his Initiation, according to Cuſtom, by reading a Diſcourſe, wherein he ſhewed how Secretion is performed in the Glands of Animals.

FATHER *de Laubruſſel*, a Jeſuit, has put out a Treatiſe, concerning the ill Uſe of *Critick* in Matters of Religion.

Traité des Abus de la Critique en matiere de Religion. Par le Pere de Laubruſſel, de la Compagnie de Jeſus. Paris, 1710. 2 Volumes in 12*o*.

This Work is divided into ſix Books. The Iſt contains ſome general Reflexions, whereby the Author pretends to ſhew that Critick is dangerous to Religion. In the IId Book, he takes notice of ſeveral Errors concerning the Holy Scripture, that have been occaſioned by ſome Criticks. In the following Books, Father *de Laubruſſel* undertakes to ſhew, that thoſe Criticks have deſtroyed or weakened Tradition, by crying down the Fathers, &c.

Among other Criticks, he cenſures Mr. *Dodwell*, and Mr. *Dubourdieu*. "Mr. *Dodwell*, ſays he, does not "ſcruple to deprive the primitive Church of a vaſt Mul-"titude of Martyrs, whom he reduces to a very ſmall "Number, rather becauſe he will have it ſo, than for "any ſolid Reaſon . . . . Mr. *Dubourdieu* boldly de-"nies the Martyrdom of the *Theban* Legion, and ap-"pears very well pleaſed with himſelf, not only becauſe "he writes upon a new * Subject, but alſo becauſe he "oppoſes an Opinion generally received, an Opinion "*believed by* Rome *and* Geneva, *by the* Lutherans *and* "*the Church of* England; *in a word, by all Chriſtian* "*Societies.*

I ſhall give a more particular Account of this Book, as ſoon as I have received it.

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* Father *de Laubruſſel* means a curious and learned Diſſertation of Mr. *Dubourdieu*, wherein he plainly ſhews, that the *Theban* Legion did not ſuffer Martyrdom, as it was generally believed when he publiſhed that Piece. It was printed firſt in *Engliſh*, and then in *French*.

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ARTICLE XXXVII.

AN ACCOUNT of the * *third Volume of Sir* JOHN CHARDIN's *Travels into* Perſia, &c. *Sold by* P. Vaillant *in the* Strand.

III. SIR *John Chardin* begins the third Volume of his Travels with a large Deſcription of *Iſpahan.* It is one of the greateſt Cities in the World, being twenty four Miles in Circumference, and contains ſix hundred thouſand Inhabitants, according to a moderate Computation, and about thirty eight thouſand and three hundred Buildings, reckoning the Palaces, Moſques, Baths, Bazars, Caravanſerais, and Shops. The Author is very particular in Deſcribing all the Parts of that City; and his Deſcription will fully ſatisfy the Curioſity of thoſe who deſire to know it.

This Account of *Iſpahan* is attended with a Relation of the firſt Voyage of the Author from that City to *Bandar-Abaſſi,* a Sea-Port Town between the Iſles of *Ormus* and *Kichmichs,* and of his Return from thence to *Iſpahan.*

The laſt Part of this Volume contains an Account of a ſecond Journey from *Iſpahan* to *Bandar-Abaſſi.* The whole is illuſtrated with a great Number of Copper-Cuts.

A large Deſcription of the Ruins of *Perſepolis* is to be found in the firſt *Relation* above-mentioned, and makes one of the moſt curious Parts of this Volume. Thoſe Ruins are ſo conſiderable, and give ſo great an Idea of the Beauty and Statelineſs of that ancient City, that I can hardly ſatisfy the Curioſity of the Readers, without enlarging upon them: And therefore I ſhall make it hereafter the main Subject of one of my weekly Sheets; and in the mean time I ſhall take notice of ſeveral Obſervations contained in this Book.

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* *See above the* XXXII. Article.

The Royal Palace at *Iſpahan* is about a League and a half in Circumference, and very magnificent: Its Deſcription is worth reading in the Author. The King of *Perſia* has a vaſt Number of Palaces in his Empire, and a hundred and thirty ſeven at *Iſpahan*.

There is in that City a *Caravanſerai*, called *the Lawful Caravanſerai*: Which gives the Author Occaſion to explain a ſuperſtitious Doctrine, that prevails among the rigid or bigotted *Mahometans*. They teach, that if a Man lives upon any thing which he has got by unlawful means, it will be the Cauſe of his Damnation, by a Gradation of neceſſary Conſequences. “The Food you “take, *ſay they*, is changed into your Subſtance: But “if that Food is bought with an Eſtate which you “have got unjuſtly, it does not belong to you; it is a “Food you cannot lawfully take: If you do it, your “bodily Subſtance partakes, as it were by way of Infection, of that ill Quality. And then, what will be “the Conſequence of it? When you appear before God “to pray to him, or to purify yourſelf, you offer him “an odious Subſtance, a Body fed with a curſed Matter, “which, inſtead of bringing down God's Bleſſing upon “you, cries for Vengeance, and provokes his Juſtice a“gainſt you. And therefore your Prayers, far from be“ing heard, will be rejected and puniſhed”. The *Perſians* affirm, that an Eſtate acquired by unlawful Means, produces this pernicious Effect to the eighth Generation. Which is the Reaſon why many great Men make it their Buſineſs to earn the Money, with which they buy their Victuals. “The *Great Mogul* himſelf, that “great Conqueror, who is a very ſuperſtitious Man, be“ing afraid that he had hardly a Peny, among ſo “many Millions of which his Revenue conſiſts, “free from Fraud and Extortion, betook himſelf to “write *Alcorans*, that are privately ſold all over the “Town . . . . and he eats only what he gets “by them”. *Abas* the Second, King of *Perſia*, took another Method, and built the *Lawful Caravanſerai* above-mentioned: It brings in a yearly Income of two thouſand Crowns, which was ſufficient for his Meat and Drink. This Superſtition goes no farther than Food. The *Perſians* have no Scruples about the Unlawfulneſs of any other Branch of their Revenues. 'Tis to be obſerved, that every body in the *Eaſtern* Countries has his own Portion of Meat and Drink at Table, as 'tis practis'd in Monaſteries; and therefore 'tis an eaſy thing for a Man to have his own meat dreſs'd for himſelf.

There are twelve thouſand publick Women at *Iſpahan*, who pay a Tribute of three hundred and ſixty thouſand Livers, or thereabouts; beſides thoſe, who are exempted from that Tax.

The *Jews* have three ſmall Synagogues at *Iſpahan*: Their Number is inconſiderable. They are very poor, not only in that City, but alſo all over the Kingdom.

The Author mentions a Moſque, which is very much frequented by barren Women, and thoſe that are newly married. A barren Woman is carried by other Women related to her, from her Houſe to that Moſque, with a Horſe-bridle about her Neck. She has in her Hands a new Broom, and a new Earthen Pot full of Nuts. She aſcends the Tower of the Moſque in that Equipage; and as ſhe goes up, ſhe cracks a Nut upon every Step, puts it into the Pot, and throws away the Shell. At her coming down, ſhe ſweeps the Stairs, and then carries the Pot and the Broom to the Choir of the Moſque, and puts the Nuts and ſome ſmall Raiſins in a Corner of her Veil. Afterwards ſhe goes home, and preſents all the Men ſhe meets in the way, and whom ſhe likes, with ſome Nuts and Raiſins, and deſires them to eat 'em. "The *Perſians* (ſays the Author) look upon it as a Remedy for "Barrenneſs, and call it *Untying the Drawers*, as the *French* "ſay, *dénoüer l'éguillette*, a Figure taken from the Cuſtom "of Women in the *Eaſt*, who wear Drawers, as I have "obſerved". The Author adds, that the firſt time he came to *Iſpahan*, he met a tall Woman of great Appearance, attended by ſome other Women, who preſented him with ſome Nuts and Raiſins, and deſired him to eat them. He refuſed them, not knowing what ſhe meant;

meant: But when he came to know the Meaning of it, and that the Lady would be very much afflicted, and look upon his Refuſal as an ill Omen, he was very ſorry for it.

The Author obſerves in another Place, where he diſcourſes of Circumciſion, that barren Women ſwallow a *Prepuce*, in hopes that it will cure them of their Barrenneſs.

There is a Royal Stable at *Iſpahan*, called *the Stable of the Maſter of Times*, becauſe the King has conſecrated it to *Mahamed Mehdy*, the Twelfth and laſt *Iman*, or true *Caliph*, Succeſſor of *Mahomet*. The *Perſians* call him *Maſter of Times*, becauſe he is not dead, and has not been overcome by Time, as other Men are. They believe he is in an unknown Place, upon Earth, or in Heaven: from whence he will come to reſtore the Race of the *Imans* to the Imperial Throne, to kill *Anti-Mahomet*, and to convert the whole World to the *Mahometan* Religion. They ſay, that this *Anti-Mahomet* will propagate Atheiſm and Idolatry in the World, inſomuch that there will be but a ſmall Number of true Believers. They add, that in order to perform ſo wicked a Deſign, he will make uſe of Two unknown Nations, called *Agioug* and *Magioug*, that will come from the remoteſt Parts of *Africa*. The coming of that dreadful Enemy will be foretold by ſeveral Signs: Juſtice will be corrupted: Children will beat their Parents: The Sun ſhall riſe in the *Weſt*, and ſet in the *Eaſt*, *&c.* Two Horſes ready ſaddled are daily kept in one of the King's Stables, and in other Places, for *Mahamed Mehdy*, and *Jeſus, Son of Mary*, who is to be his *Generaliſſimo*. That *Iman* will kill *Anti-Mahomet* near *Mecca* with his own Hand; and his Defeat will be attended with the Laſt Judgment.

It appears from Sir *John Chardin*'s Travels, that the *Perſians* are great Moraliſts. He takes notice of many moral Sentences, that are to be ſeen on the Walls of private and publick Buildings, out of which I ſhall only mention Two. One of them is to be ſeen on a Bridge at *Iſpahan*.

> *The World is a true Bridge: Make an end of going over it.*

> *Weigh and conſider every thing you meet in your way: Good is every where attended with Evil, and overcome by it.*

The other, engraved on the Frontiſpiece of a Moſque built in a ſolitary Place, is expreſſed in theſe Words.

> *The Church does not conſiſt in a Multitude of People. Whoever has Truth with him, is the Congregation of the faithful, though he be alone.*

> *A Knowing and Religious Man makes up a Congregation, though he be alone in a Moſque, and it be ſituated on the Top of a Hill.*

Abas the Great, that Illuſtrious Prince whom I have mentioned in the firſt Extract of theſe Travels, had a Jeſter, who is very famous in *Perſia*: His Name was *Kel Anayet*. They tell many pleaſant Stories of him; and this among others. The King being informed of the diſmal Effects of Poppy-drink, prohibited the Sale of it in publick Places, upon ſevere Penalties. That Liquor, which is only the Juice of boiled Poppy, makes every body merry and good humoured; but when the Operation is over, a Man finds himſelf more melancholy than before; and in proceſs of time grows dull, heavy and ſtupid, and at laſt dies of it. Thoſe who uſe to drink that Liquor, cannot be without it; and if they leave it off, they die. The King's Prohibition occaſioned the Death of ſeveral People: Many were in a languiſhing Condition, and every body was ſorry for it. But the King had declared his Mind: It was a dangerous thing to repreſent to him the ſad Conſequences of his Proclamation, and no body durſt ſpeak to him about it. *Kel Anayet* undertook to do it; and ſaid that the firſt time the King ſhould go out, he would plainly tell him. Two Days after, the King went a hunting: Immediately *Kel Anayet* ſet up a Shop by the Gate of the *Seraglio*, and filled it with large Pieces of coarſe Cloth, in which dead People are buried. He took two or three of his Men with him, and ordered four or five others to come to him, upon the King's return, to aſk for Cloth, and pretend to be very buſy. As ſoon as he ſaw the King coming towards the Gate, he began to meaſure and cut out his Cloth, ſaying to one of his Men with a loud Voice, *Carry ſo many Ells to ſuch a Lord,* and to the next, *carry ſo many to another.* When the King came near the Gate, he ſpoke louder ſtill, and ſaid, *ſtay, ſtay, by God's Name, you ſhall have Cloth enough as long as I have any left.* The King being ſurpriſed at the Noiſe, and wondring to ſee a Shop at the Gate of the *Seraglio,* asked with great Indignation, who was ſo inſolent as to do ſuch a thing. The Jeſter ſhews himſelf with an Ell in his Hand, and his merry Look. The King fell a Laughing, and ſaid, *Art thou turned Seller of Cloth? Is it for that Reaſon that I have not ſeen thee all this Week?* *Sir,* (replied *Kel Anayet* in a very ſerious Manner,) *I am no longer a Courtier: I am a Linnen-Draper. How!* ſaid the King, *is it a more profitable thing than to be in my Service? Ah! Sir,* replied he, *I ſee you don't know the News. Since you have forbidden the Uſe of* Cocquenar, (ſo they call Poppy-drink) *People die by Hundreds: Cloth, to wrap up the Dead, is raiſed to an exceſſive Price; I have ſent ſo many Ells for the burying of ſuch a Lord, and ſo many for the burying of another.* And then naming many conſiderable Perſons, who ſuffered moſt by that Prohibition, he added, *As long as the Uſe of* Cocquenar *is forbidden, I will have no other Trade.* This Jeſt had a good Succeſs: The King perceiving, that it was impoſſible to bring People off from the Uſe of Poppy-drink, declared it might be ſold in publick Places as before.

The Author obſerves, in his firſt Journey from *Iſpahan* to *Bandar-Abaſſi,* that one Day about Five in the Evening the Weather grew dark, as if it had been Cloudy. That Darkneſs was occaſioned by a vaſt Multitude of Locuſts, ſpreading themſelves on all Sides, at the height of 60 or 70 Feet. As they went by, there fell a prodigious Quantity: They were very large, red, and ſo heavy, that they could not riſe. The Country People, who take them up as they fall, told the Author, that at that time of the Year (*in March*) the like Multitudes of Locuſts went by almoſt every Evening: They eat them dried and ſalted, and ſell them in their Markets as other Victuals.

The *Perſians* maintain in their Diſputes with the *Turks*, that there are ſome *Apocryphal* Paſſages in the *Alcoran*, that have been foiſted in the Text.

Among the *Perſian* Doctors, who teach that the Eſtates of *Infidels* belong to the *Mahometans*, ſome are of Opinion that it ought not to be underſtood of thoſe Infidels, who believe in ſome Prophets, like the *Jews* and *Chriſtians*, but only of thoſe, who have no Maſter or Patron, as the *Gentiles*. Whereupon they make a Compariſon between tame and wild Animals. It is a lawful thing, ſay they, to take a Stag or a Hare in a Wood, becauſe they have no Maſter; but no body can take a Sheep or a Gooſe, becauſe they have a Maſter.

The *Perſian* Legends contain a very particular Account of *Adam's* Life. They ſay, among other things, that his Body was formed of red Earth in the fourth Heaven, and then ſtood without any Motion, like a Statue. Afterwards God commanded a Soul to get into his Body, and to animate it, which ſhe refuſed to do at firſt, ſaying, that it was an improper thing for a thinking Being, and ſuch a noble Subſtance as ſhe was, to be match'd with a Lump of Fleſh, deſtitute of all Senſe and Knowledge. Whereupon God ordered the Angel *Gabriel* to play upon a Flagelet; which he did: Immediately the Soul began to flutter about the Body of *Adam*, and then got into it thro' his Feet. The *Perſians* add, That *Adam* having tranſgreſſed the Law of God the very day on which he was created, was not above Nine Hours in Heaven, being immmediately baniſh'd from thence, and condemned to live upon Earth.

'Tis a conſtant Doctrine among the *Mahometans*, that Jeſus Chriſt was born of a Virgin; but becauſe they don't acknowledge the Holy Ghoſt, they aſcribe his miraculous Conception to another Cauſe. 'Tis one of the moſt extravagant Notions that ever was entertain'd by any Man. " Adam, *ſay they*, having been created in Paradiſe, fell " a coughing: The Spittle, that came out of his Mouth " when he coughed, was taken up by the Angel *Gabriel* . . . . . . and became the generative Principle, " whereby (the Meſſias) was conceived.

The *Perſians* believe that Jeſus Chriſt will come again, 1. To help *Mahammed Mehdy* to deſtroy *Anti-Mahomet*, as we have ſeen above: 2. To marry; becauſe (ſay they) the Perfection of Men conſiſting in Marriage, 'tis neceſſary he ſhould return into this World to take a Wife: 3. To die, which is the common Fate of all Men; for 'tis well known that the *Mahometans* don't believe that Jeſus Chriſt was crucified,

To give an Inſtance of the *Mahometan* Stories relating to the Patriarchs and Prophets; the *Perſians* ſay, that *Moſes* having for a long time vainly endeavoured to reclaim *Pharaoh* from his Atheiſm, cauſed a noble Palace to be privately built in a Deſert about two days Journey diſtant from a Country Seat, where the King uſed to ſpend all the Summer. Some Years after *Moſes* contrived the Matter ſo, that the King being a Hunting went that way of his own Motion. That Prince perceiving at a great Diſtance a noble Building raiſed in a Deſert, went to it, and ask'd who had built it. No body in his Retinue knew any thing of it. At laſt *Moſes* came up to the King, and told him, that *the Palace had built it ſelf.* The King fell a Laughing, and ſaid, it was a very abſurd Notion for a Man who pretended to be a Prophet. Whereupon *Moſes* replied, "Sir, You think it ſtrange I ſhould ſay, that "this Houſe has built it ſelf, as being an impoſſible thing; "and yet you believe that the World has no Cauſe. If "it be impoſſible that this beautiful Palace, which is "but an Atome in Compariſon with the World, ſhould "have made it ſelf; much more is it impoſſible, that "this World, ſo ſolid, ſo vaſt, and ſo admirable in all "its Parts, ſhould not be the Work of a moſt wiſe and "moſt powerful Architect". The King was convinced by this Argument, and worſhipped God, as *Moſes* taught him.

No body is obliged to go to the Moſque in *Perſia:* Great Men never to go to it. The Author ſays he never ſaw the King in a Moſque. He adds, That "they pray "at home; and that thoſe Prayers are accounted as good "as if they were performed in Moſques. But the com"mon People in *Perſia,* as elſewhere, love to frequent "their Temples, eſpecially upon a *Friday,* and on ſo"lemn Feaſts, on which Days there is a Sermon, after "Prayers, which commonly runs upon Morality.

"The *Mollas*, or the *Perſian* Clergy (ſays the Author) "have but little Power; and yet they are very ambitious, and affect to rule over other Men by the ſame Methods that are practiced elſewhere among Eccleſiaſticks, "eſpecially by their Hypocriſy, which particularly appears by their conſtant Care of praying at ſet Hours, "before every Body, and with the moſt fervent Devotion. Beſides, they are falſe and envious, greedy and "perfidious. The *Perſians* have a Proverb, that is continually in their Mouth: *Beware of the foreſide of a* "*Woman, of the back-ſide of a Mule, and of a* Molla *on* "*every Side*".

I ſhall conclude this Extract with an Account of the *Guebres* deſcended from the ancient *Perſians*, who worſhipped Fire. They live in ſeveral Parts of *Perſia* and of the *Indies*. Their Number does not amount to Eighty Thouſand; and they would have been deſtroyed long ago, had it not been for their great Miſery and Simplicity. They are not ſo well ſhaped, nor ſo white as the *Mahometan Perſians*. Their Prieſts teach them, that the greateſt Virtue conſiſts in getting Children, and manuring the Ground; and therefore moſt of them apply themſelves to Agriculture. They drink Wine, and eat all manner of Fleſh, excepting Beef. They are not very fond of converſing with other Nations, eſpecially with the *Mahometans*. Bigamy and Divorce are unlawful among them; and they cannot marry Women of a different Religion. 'Tis obſervable, that if a Wife proves barren the firſt Year of her Marriage, her Husband is allowed to take another without parting with the firſt.

The *Guebres* have but few Prieſts, who are very ignorant of their own Religion. Sir *John Chardin* mentions a large Book, which he has ſeen, containing an Account of their Doctrine; but he could not get it explain'd to him. They believe, or pretend to believe, that there is a Supreme Being above all *Principles* and *Cauſes*; that the celeſtial Bodies are animated by Intelligent Beings; that the Sun is the great and firſt Intelligence, and the Father of all ſenſible Productions; that the Moon is the ſecond Intelligence, and ſo on with the other Planets. They alſo believe, as all the *Indian* Heathens do, that when the Moon is eclipſed, it is tormented and oppreſs'd by a Superior Intelligence. Beſides thoſe Intelligent Beings, they acknowledge *Angels*, whom they call *Inferior Gods*, and who are entruſted with the Care of inanimate Creatures. Laſtly, they admit two *Principles*, one of Good, and the other of Evil: The firſt Principlce is the *Light*, which they call *Ormous*; and the ſecond is *Darkneſs*, which they call *Ariman*.

It is generally believed that the *Guebres* worſhip Fire. When they are deſired to explain their Doctrine about this Point, they ſay that *Fire is the Light, and that the Light is God*; and then they beſtow many Praiſes upon *Fire, Light*, and *God*, and expreſs themſelves ſo confuſedly, that 'tis a very difficult thing to know whether they look upon Fire as *a God* or the *Symbol of a God.*

They pretend, that an *Eternal Fire* has been kept in a conſecrated Place above 3600 Years, according to the *Perſian* Chronology; but they do not agree about the Place where it is kept. They generally pray before the Fire. Their chief Temple is built upon a Mountain, Eighteen Leagues diſtant from *Yezd*: That Temple is their Oracle and Academy, and the conſtant Reſidence of their High-Prieſt. That Pontiff has with him many Prieſts and Students, who compoſe a kind of Seminary. They always pray towards the Sun, and are bound to ſay five Prayers from Sun-riſing to Sun-ſetting. They look upon *Friday* as the moſt proper Day in the Week for Religious Exerciſes. Their greateſt Solemnity is the Feaſt of *Fire* and *Light*, which laſts ſix Days.

One of their moſt conſtant Traditions is, That their Religion will prevail again; and that the Empire will be reſtored to them. They entertain themſelves and their Children with thoſe Hopes.

The Readers will find in the Second Volume an Account of the Religion of the *Chriſtians of St.* John. The Author informs us, That he will inſert the Life of *Mahomet* in his *Compendious Hiſtory of* Perſia.

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Article XXXVIII.

WITTEMBERG.

M. *Janus* has put out a Treatiſe, wherein he enquires into the Origin of the Electors of the Empire, and examines the different Opinions of ſeveral learned Men concerning that Subject.

Judicia Eruditorum de Origine Electorum, cum vera Sententia comparata, & cum diplomatibus huc ſpectantibus conjunctim edita a Joanne Guilielmo Jano. Vitembergiæ, apud Chriſtophorum Gerdeſium. 1711. *in* 4*to.*

BERLIN.

M. *Lenfant* will ſhortly publiſh the Hiſtory of the Council of *Conſtance,* with a Diſſertation upon the various Readings that are to be found in the Manuſcripts of that Council.

LEIPSICK.

M. *Schwartz* has lately publiſhed a Diſſertation, wherein he confutes *Mahometiſm,* and undertakes to ſhew that *Mahomet* took many things from the Holy Scripture, that are in his *Alcoran.*

Jo. Conradi Schwartz in Gymnaſio Coburgenſi Poeſeos Prof. Pub. & Latinæ Linguæ Extraord. de Mohammedi furto Sententiarum Scripturæ Sacræ, liber unus, in quo Mohammedana Religio funditus evertitur. In 8*vo.*

PARIS.

WHEN Dr. *Vinſlow* read his Diſcourſe to the *Royal Academy of Sciences, (the 22d. of April,* 1711.) wherein he ſhewed how Secretion is performed in the Glands of Animals; he declared, in the firſt Place, what he meant by *Secretion.* He ſaid, that the Human Body is imbibed with different Liquors beſides Blood; that moſt of thoſe Liquors originally proceed from the Blood, from which they are ſeparated in particular Organs called *Glands*; and that this Separation or Cribration of Liquors from the Blood is called *Secretion.*

He mentioned the different Opinions of Philoſophers concerning the Manner how this Secretion is performed; and after having rejected the *Faculties* of the Ancients, the *Ferments,* and the *Configuration of the Pores* alledged by the Moderns, he ſaid, that thoſe, who had given the beſt Account of the Matter, were ſome modern Phyſicians, who compare the Secretions in the Glands with the Filtrations of Chymiſts. Whereupon he alledged two Chymical Experiments. 1. That when blotting Paper is imbibed with Water or Oil, if a Mixture of Oil and Water be poured upon it, that Liquor, with which the Paper is imbibed, will go through it, and the other remain upon it. 2. That when Oil and Water mixed together are put into a Veſſel, if Cotton-matches, or Lingets of Cloth be dipped, ſome in Oil and others in Water, and put upon the Edge of the Veſſel like a *Siphon,* in ſuch a manner, that one of the Ends lies in the Liquor, and the other hangs out; thoſe that are imbibed with Oil will diſtil Oil, and thoſe that are imbibed with Water, will only diſtil Water.

Dr. *Vinſlow* going upon thoſe Experiments, lays down *Imbibition* as the Cauſe of Secretion. This Opinion has been hitherto a mere Suppoſition: But becauſe a Philoſopher, eſpecially a Phyſician, ought not to be contented with bare Conjectures, in a thing of ſo great Importance, with reſpect to the whole animal Oeconomy, and by reaſon of the Conſequences that may be deduced from it in the Practice of Phyſick; Dr. *Vinſlow* thought it neceſſary to enquire into Nature it ſelf, in order to find out the Truth. He took a View of all the Glands of Human Bodies, and of thoſe of different Animals; and at laſt, after many Enquiries, he found that the Glands are Collections of Veſſels, which he calls *Secretory*, by reaſon of their Uſe; that thoſe Veſſels are full of a Kind of Down, that will have the ſame Effect as the filamentous Texture of Cloth, Cotton, or Paper; and he promiſed to ſhew it in all the Glands of Men or Animals.

He ſaid, that the Blood is conveyed through the Arteries into the Glands; that an Artery is divided into a vaſt Number of Branches of a prodigious Smallneſs, which afterwards bend and meet together to come out of the Glands under the Name of *Veins*; that it is in thoſe Bendings that the ſecretory Veſſels meet, which are alſo reunited into one Conduit, which he calls *Excretory*, becauſe it carries out of the Gland the Juice that has been filtrated in it. Thoſe Glands or Secretory Veſſels, ſays he, were imbibed, from the firſt Conformation of the *Fœtus*, with the Liquors that were to be filtrated in them, ſo that the Blood coming from the Artery is infinitely divided into all thoſe ſmall Branches, in ſo much that its *Moleculæ* are in a manner obliged to file off one after another in their Bendings, where the *Moleculæ* that are of the ſame Nature with thoſe of the ſecretory Conduits, are imbibed, and get into thoſe Conduits, whilſt others going over them, run into the Veins.

Dr. *Vinſlow* ſaid, that he left it to the Philoſophers to explain that Fact, as well as the Filtration of the Chymiſts, being contented to know the Truth without enquiring into the Cauſe of it.

The Time did not allow him to explain many Things relating to Secretion; for Inſtance, of what Uſe are the Nerves and lymphatick Veſſels of the Glands; how the Blood ought to be diſpoſed for different Secretions, *&c.* He will enlarge upon thoſe Things in a particular Diſcourſe.

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AMSTERDAM.

A Bookſeller of this City is Reprinting the *Cymbalum Mundi* of *Bonaventure des Periers. Henry Stephens* calls it *a Deteſtable Book,* in his *Traité* Preparatif à l'Apologie d'Herodote. Stephen Paſquier* ſpeaking of the ſame Book, ſays † *it is a* Lucianiſm, *which deſerves to be committed to the Flames, with the Author, if he was alive.* ‡ The pleaſant Stories of the ſame Author are alſo in the Preſs. 'Tis ſaid, that *Bonaventure des Periers* killed himſelf with his own Sword, and died in Deſpair.

LONDON.

BOOKS, *that have not been mentioned in theſe* Memoirs.

I. EPhemerides Barometricæ, Mutinæ olim editæ à Bernhardo Ramazzini, in Patavino Gymnaſio Practicæ Medicinæ Profeſſore, nunc Patavii recuſæ cum tota Controverſia, quam idem habuit cum D. C. Gunthero Schelhammero, in Kilonienſi Lyceo Medicinæ Profeſſore. Accedit nova Epiſtola ejuſdem Ramazzini, cum Solutione Problematis inter ipſos agitati ex invento G. G. Leibnitii. Patavii. 1710. *in* 12*o*.

II. Jo. Conradi Schwartz Epiſtola ad perilluſtrem & excellentiſſimum Virum Dominum Godefridum Guilielmum Leibnitium, de finibus veteris Helvetiæ longius, quam vulgo ſolet, protrahendis. Coburgi. 1710. *'Tis a Book of Four Leaves in* 4to.

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* See Chap. XXVI. pag. 350. and Chap. XVIII. pag. 261, of that Treatiſe, in the Edition of the Year 1566.

† " Du Perier *(it ſhould be* Des Periers) eſt celuy, qui les a " compoſées, *(les Faceties)*, & encore un autre livre intitulé, " *Cymbalum mundi*, qui eſt un Lucianiſme, qui merite d'eſtre " jetté au feu avec l'Autheur, s' il eſtoit vivant", *Paſquier,* in one of his Letters of the VIIIth Book, Fol. 325, *verſo. Lyons* 1597.

‡ *Les nouvelles Recreations & joyeux Devis.* Lyons. 1561. *in* 4to.

III. Les Lettres de François Rabelais écrites pendant ſon Voyage d'Italie, nouvellement miſes en lumiere, avec des Obſervations hiſtoriques, par M M. de Sainte Marthe. Et un Abregé de la vie de l'Auteur. Edition nouvelle, augmentée de pluſieurs Remarques. A Bruxelles. 1710.

That is, *The Letters of* Francis Rabelais, *written during his Travels in* Italy; *newly printed with Hiſtorical* Ob*ſervations, by Meſſieurs* de Sainte Marthe. *To which is added a ſhort Account of the Author's Life. The Second Edition, enlarged with ſeveral Remarks.* Bruſſels, 1710. *in* 8*vo. pagg.* 266.

The firſt Edition of thoſe Letters came out at *Paris* in the Year 1651. They were written from *Rome* to *Godfrey d'Eſtiſſac*, Biſhop and Lord of *Maillezais* in *Poitou*, from the Month of *December* 1536. to the 15th of *February* in the ſame Year. Moſt of them run upon Political News, eſpecially upon the Affairs of *Italy* and *Rome*, whither *Rabelais* accompanied Cardinal *du Bellay* his Patron, Ambaſſador of King *Francis* I. to Pope *Paul* III.

ARTICLE XXXIX.

JOH. JOACHIMI SCHRODERI Theſaurus Linguæ Armenicæ, antiquæ & hodiernæ, cum varia Praxios materia, cujus Elenchum ſequens pagina exhibet. Amſtelodami, Anno Aerae Chr. MDCCXI. Armenorum MCLX.

That is,

A GRAMMAR *of the* Armenian *Tongue, both Ancient and Modern,* &c. *By* JOHN JOACHIM [*] SCHRODER. Amſterdam, 1711. *in* 4*to. pagg* 410. *beſides the* Preface, *a Diſſertation of* 64 *Pages, and two* Indexes.

AMONG thoſe learned Men, who have applied themſelves to the Oriental Languages, there are hardly any, that have made a conſiderable Progreſs in the *Armenian*. All the Books that have been printed in *Europe* to promote the Study of that Language, are ſo imperfect, that they can be of no great Uſe. *Theſeus Ambroſius* publiſhed at *Pavia* in the Year 1539. an Introduction † to the Oriental Languages, which contains only the firſt Elements of the *Armenian* Tongue. The *Armenian* and

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[*] *M.* Schröder *is Profeſſor of* Oriental Languages *in the Univerſity of* Marpurg.

† Introductio in Linguam Chaldaicam, & alias Linguas Orientales. Papiæ, in 4to.

Latin Dictionary * of *Francis Rivola* is very faulty, and full of *Perſian* and *Turkiſh* Words. The *Hiſtory of the* Armenians, their *Agreement with the Church of* Rome, and the *Grammatical and Logical Inſtitutions of the* Armenian *Tongue* †, publiſhed at *Rome* by *Clement Galanus* in 1645. though very imperfect, are the beſt Books in that kind that have been printed. Laſtly, In the Year 1680. *Andreas Acoluthus* put out at *Leipſick* a Specimen of the *Armenian* Characters, in his *Obadias Armenus*, wherein he committed ſeveral Miſtakes, having no other Guides than *Galanus* and *Rivola*.

M. *Schröder* declares, That the Books juſt now mentioned, have hardly been of any Uſe to him for the Compoſing of his Grammar. He informs us, that this Work is the Fruit of his intimate Acquaintance with an *Armenian* Archbiſhop and his Nephew, (at *Amſterdam*) who enabled him to publiſh it.

Theſe Obſervations, which I have extracted from the Author's Preface, are attended with a learned Diſſertation concerning the Antiquity, the Fate, the Nature and Uſefulneſs of the *Armenian* Tongue; wherein I find ſeveral Things, that will not be unacceptable to the Readers. That Diſſertation conſiſts of four Chapters: I am the more willing to give an Account of it, becauſe I am informed that this Book will not be ſold by any Bookſellers.

I. The Author undertakes to ſhew, that the *Armenian* Tongue is one of the moſt Ancient Languages in the World. To prove it, he makes ſeveral Obſervations upon the Names of many Ancient Kings, and Places of *Arminia*, mentioned by *Moyſes Chorenenſis* in his Hiſtory of that Country. This is the Subject of the firſt Chapter of his Diſſertation.

II. In the Second, M. *Schröder* ſhews, that the *Armenian* Language was preſerved in its Purity till the fourth Century of the Chriſtian *Æra*. The *Armenians* had then no Letters of their own: They made uſe of *Greek* and *Perſian* Characters. At laſt *Mieſreb* ‡ invented the *Armenian* Letters, which are uſed to this Day. The Bible was tranſlated into the *Armenian* Tongue; and, in proceſs of Time, that Language was ſo corrupted, that the Vulgar *Armenian*, ſuch as it is ſpoken now, is very different from it. The Old Language has been preſerved in Books; and whoever deſigns to be admitted into Holy Orders, is obliged to learn it. M. *Schröder* mentions in this Chapter all the *Armenian* Books, that have been printed in ſeveral Parts of *Europe*.

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* Dictionarium Armeno-Latinum, *printed at* Milan *in* 1621. *in* Folio, *and at* Paris *in* 1633. *in* 4to. Francis Rivola *did alſo publiſh an* Armenian *Grammar.* *M.* Schröder *ſays nothing of it.*

† Grammaticæ ac Logicæ Inſtitutiones Linguæ Armenicæ. In 4to.

III. The great Antiquity of the *Armenian* Language (ſays the Author) plainly appears from moſt of its Words, that have no Affinity with any other Tongue. The Readers will not be diſpleaſed to find here ſome of thoſe Words. Aſtuadz ſignifies *God*; huegi, *the ſoul*; marmin, *the body*; atſchkh, *the eyes*; dſierrn, *the hand*; air, *a man*; eg, *a woman*; hair, *a father*; mair, *a mother*; ierkin, *heaven*; ariëg, *the ſun*; dzarr, *a tree*; dſi, *a horſe*; hats, *bread*; ſiriel, *to love*, &c. The *Armenian* Alphabet conſiſts of XXXVIII. Letters, either Vowels or Conſonants *. The *Armenians* read and write from the Left Hand to the Right, as we do. The Conſtruction of their Language is more like the *Greek* and *Latin* than any other. That Tongue is pretty regular, grave, copious, and wants no foreign Help to expreſs any thing. M. *Schröder* ſays, there is no Language more proper to tranſlate *Greek*; and he ſhews the wonderful Analogy † obſervable between thoſe two Languages.

IV. The Author proceeds to ſhew what Uſe may be made of the *Armenian* Tongue. It will afford the true Origin of ſeveral *Hebrew* and *Greek* Words. Thus, for inſtance, the Word *Ararat* does not ſignify a Mountain properly ſo called in *Armenia*, as it is generally believed; and the Etymology which St. *Jerom* gives of it, is altoge-

ther

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‡ *See M.* Simon's Bibliotheque Critique, *Vol.* IV. *Letter* XXIV.

* *Their Capital Letters, formed with Figures of Flowers and Animals, are very Curious.*

† *See the following Paſſage of Dr.* Mill.

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ther groundleſs. That Word ſignifies *a Field*, and even *a Province of* Armenia, ſo called from *Araji arat*, that is, *Araji macula*, the *Blot* or *Ignominy* of King *Arai*, who was defeated and killed in that Part of *Armenia*. The Word *Pardes*, *Paradiſus*, Paradiſe, is alſo an *Armenian* Word, compoſed of theſe two Words, *part ſes*, that is, *neceſſaria gramina*, or *olera*, *neceſſary Herbs*: All the *Armenians* have a Garden full of Herbs and Flowers, next to their Houſes, which they call *Pardes*. The Author derives the Word Γάζα from the *Armenian Ganz*, which ſignifies *a Treaſure*, and *the Poſſeſſion of any thing*. That Word is to be found in this Senſe in ſeveral Places of the *Armenian* Bible. The following Etymology of the Word Βάρβαρος, *Barbarus*, is very curious. *Bar* (ſays the Author) ſignifies *a Word* in the *Armenian* Language, and *Barbar*, *Speech*, *Sound*, *Dialect*. The *Greeks* were the firſt who uſed the Word Βάρβαρος, *Barbarian*, to denote an *Armenian*, who ſpoke a Language unknown to them; and afterwards that Word was alſo conveyed into other Languages.

M. *Schröder* makes an Obſervation upon the Word Ἀρπίδης in *Heſychius*, which I need not inſert here, though it be very curious. He alſo derives the Word τύραννος, or τείραννος, *Tyrannus*, a Tyrant, from the *Armenian Tiran*, that is, *Dominicus*, (which was alſo the Name of a King of *Armenia*;) and the Word *Tiran* (ſays he) comes from *Ter*, which ſignifies *Dominus*.

The Bible was tranſlated into *Armenian* in the Beginning of the Fifth Century. The Author obſerves, that the *Armenian* Tranſlation of the Old Teſtament, which was made from that of the LXX. will be of great [*] Uſe to underſtand thoſe Interpreters, and to rectify ſeveral Miſtakes that have crept into their Verſion. The *Armenian* Bible was publiſhed at *Amſterdam* in 1666. by Archbiſhop *Uskan* [†].

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[*] “Illud vero nequaquam eſt prætereundum, quod nos per literas monuit in Armenica cæteraque omni literatura verſatiſſimus Ludovicus Pickius: *Verſio*, inquit, *Armenica eſt antiquiſſima, & ex genio ſuo ita* ἑλληνίζει, *ut de verbo ad verbum Græca referat; unde ex ipſa jus eſt reſtituendi originale Græcum, unde profluxit*”. Dr. Mill, Prolegom. in N. T. p. 152.

[†] *See the* Bibliotheque Critique ubi ſupra.

The *Armenians* have ſeveral hiſtorical Books written in their own Language, that will enable us to improve ſacred and profane Hiſtory. M. *Schröder* gives us a ſhort Account of their chief Hiſtorians; and obſerves, that the beſt **Greek** Fathers have been tranſlated into the *Armenian* Language; and that thoſe Tranſlations may be of ſome uſe, to know the true Reading of their Writings. The Author concludes this Chapter with ſome Obſervations upon the Chronology of the *Armenians*, and the Geography of their Country; and ſhews that the latter, which is very imperfect, may be very much improved by the Study of their Language.

M. *Schröder* would have been more particular upon the ſeveral Heads that make the Subject of his Diſſertation, were it not that he deſigns to publiſh hereafter an Armenian *and* Latin *Dictionary, an Hiſtory of* Armenia, *an* Armenian Bibliotheque, and ſome other Books, that will fully ſatisfy the Curioſity of the Publick.

I muſt not forget to inform the Readers, that the Author has inſerted in this Volume a ſhort Confeſſion of Faith of the *Armenian* Church, with ſeveral Notes upon it. It appears by that Confeſſion, that the Doctrine of the *Armenians* concerning the Trinity, the Incarnation, *&c.* is very Orthodox. They believe that Chriſt did really deſcend into Hell, and preached his Goſpel there; which was a common Opinion among the ancient Chriſtians. *Credimus------corpus ejus poſitum fuiſſe in ſepulchro unitum cum Deitate illa; & ſpiritu ſuo deſcendiſſe ad inferos indiviſa Deitate illa, prædicaſſe ſpiritibus, deſtruxiſſe inferos, & liberaſſe ſpiritus illos.*

This Book has been printed at the Charges of ſome generous Promoters of Learning: It deſerves to be placed in the Libraries of *England*, particularly in thoſe of the Two Celebrated Univerſities of *Oxford* and *Cambridge*.

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Article XL.

AN ACCOUNT of an Extraordinary Diſeaſe, inſcribed to Dr. Deidier, *Regius Profeſſor of Phyſick at* Montpellier; *with his Thoughts upon that Diſeaſe.*

MR. *de* . . . about ſixty Years old, of a melancholy Temper, and of a pretty ſtrong Conſtitution, has been affected within theſe Three Years with a Forgetfulneſs, that uſed to fall upon him at firſt when he ſaid Maſs. Thinking he had made an end of it, when it was but half ſaid, he took the Calice, and went into the Veſtry to put off his Habits, telling his Pariſhioners, *What are you doing here? Go away, ſince you have heard Maſs.* At other times he ſtood at the Altar without any Motion, rubbing his Hands; inſomuch that another Prieſt was obliged to make an end of the Maſs. Being recovered from his Fit, he had a Mind to begin a new Maſs, not remembring what had happened to him. He has left off performing Divine Service. The Fit comes upon him now, when he ſits at Table, at the beginning, in the middle, and at the end of his Meals. He riſes, walks about the room, buttons and unbuttons his Coat, rubs his Hands, opens and ſhuts his Snuff-box, without ſpeaking or anſwering any Body, ſits down again, eats and drinks as before, not remembring in the leaſt what happens to him when he begins to be out of order. This Illneſs came upon him but once in a Month three Years ago; whereas now there is hardly any Day but he has a Fit, that laſts an Hour, or half an Hour, more or leſs. Sometimes he remains in the Situation wherein he happens to be: At other times he riſes and walks. The Fit never came upon him twice in a Day, but at any Hour in the Day-time, and never in the Night, at leaſt no body did ever perceive it. When he comes from Church alone, he goes back again, when he is come half way, pretending to ſay Maſs.

He is as fat, and eats and drinks as heartily as he did before, but not greedily. He always lived a pretty regular Life, though he loved to make merry with his Friends. He took a great deal of Snuff, and twelve Years ago he uſed to ſmoak ten or twelve Pipes every Day, which he did for the Space of three or four Years. He takes now very little Snuff, and has left off Smoaking. He has been ſick three Times: Twenty Years ago he was ſick of a continual Fever attended with a Delirium, which laſted five or ſix Months; ten Years ago he had another Fit of the ſame Fever; and ſix Years ſince he was ſick of a bloody Flux.

When he falls into that kind of Extaſy, his Face grows ſometimes pale, and ſometimes blackiſh; he is ſilent, and plays with his Hands; he forgets what he does, and where he is. When he comes to himſelf again, he asks what he has been doing. Whilſt the Fit laſts, he is in Motion, and looks for every Corner of the Room, and has a free Reſpiration.

He uſed to take every Year the mineral Waters of *Vic* in *Carladais*, or thoſe of *Cranſac*, which agreed well enough with him: But he has left off drinking thoſe Waters theſe ſix Years paſt, being ſenſible that they weakened his Stomach. He ſays he always had and has ſtill a ſtrong Stomach, and that he feels no Pain in it, nor any Heavineſs or Indigeſtion, though he has ſometimes too much indulged his Appetite.

Dr. Deidier's *Thoughts upon that Diſeaſe.*

CATALEPSY and Epilepſy are the only Diſeaſes that I know of, wherein one may obſerve a periodical Forgetfulneſs like that of Mr. *de* . . . Whilſt thoſe Symptoms laſt, there is no external Senſe; and therefore 'tis impoſſible the ſick Perſon ſhould remember what happens to him independently upon his Will and Attention.

When Mr. . . . remains in the ſame Situation, without any Motion, 'tis a ſign he is a Cataleptick; Which cannot be denied, if his Limbs conſtantly remain in any Situation, when they are bent or lifted up.

When independently upon his Will he rubs his Hands, walks about, buttons or unbuttons his Coat; opens and ſhuts his Snuff-box; I think he has then convulſive Motions, which, together with a total Privation of Senſe, are a true Character of Epilepſy. The *Somnambuli* perform in their Sleep ſeveral Motions much more difficult than thoſe of Mr. . . . . ; but their Symptoms happen only in the Night: They eaſily awake when they are called, and ſometimes remember what they have done; whereas Mr. . . . has only thoſe Symptoms in the Day-time. Though they call him by his Name, he gives no Anſwer: His Fit laſts half an Hour, or a full Hour, and is always attended with a perfect Forgetfulneſs: And therefore he is not a *Noctambulus*, and his Illneſs can only be aſcribed to a Complication of a periodical Catalepſy and Epilepſy; in ſuch a Manner that when Catalepſy prevails, the ſick Perſon has no Motion; whereas he moves his Limbs involuntarily, when Epilepſy is uppermoſt. When ſome Parts of his Body are pliable and without Motion, whilſt others are ſtiff and in Motion; there is then an exact Mixture of Catalepſy and Epilepſy, ſuch as I lately obſerved in the Hoſpital of this City, where the complicated Catalepſy was attended with true Convulſions, whereas that of Mr. . . . . . appears with convulſive Motions. If the ſick Perſon was only Epileptick, he would fall down, when the Fit comes upon him, as all Epilepticks do: He does not fall, becauſe Catalepſy keeps him up. This is not a perfect Catalepſy independent upon Epilepſy, ſince all Catalepticks are deprived of Motion, and moſt Epilepticks move their Limbs. The Face of the ſick Perſon is often deſtitute of Blood; which renders it white and pale: It is ſometimes too much imbibed with that Liquor; and therefore it looks ſomewhat black: Which plainly ſhews that Epilepſy has a great ſhare in that Diſeaſe, ſince the Face of a Cataleptick always preſerves its natural Colour.

The Seat of thoſe two Diſtempers lies in the Brain. Epilepſy proceeds from this Cauſe, *viz.* That the ſanguine Veſſels of the Brain being unequally provided with Blood, the Animal Spirit is forced to run irregularly in the different Muſcles, that have a Communication with thoſe Parts of the Brain, that are free.

Catalepſy is occaſioned by a Relaxation of the Fibers of the *Emporium*, which cannot receive the outward Impreſſions, whereby the Soul has its Senſations, and yet give a free Paſſage to the Animal Spirits into all the Parts, whither they may be conveyed independently upon the Will.

The Relaxation of the Fibers of the *Emporium* is occaſioned by a thin Seroſity, which remains in the very Texture of the Fibers, to relax them without leſſening their Cavity, as it happens in the periodical *Oedema*'s, that are daily obſerved upon ſeveral Parts of the Skin. It plainly appears from the Diſſection of dead Bodies, that Catalepſy and Epilepſy are produced by the Two Cauſes above-mentioned; and therefore what remains, is only to ſhew why and how thoſe Two Cauſes have concurred for theſe three Years paſt in the Production of the periodical Symptoms, that make the Subject of my Obſervations.

The melancholy Temper and ſtrong Conſtitution of Mr. [illegible], with the good Plight of his Body, and his hard Drinking in his Youth, would doubtleſs have occaſioned long ago an irregular Swelling of the ſanguine Veſſels of the Brain, which may be obſerved in all Epilepticks, had [illegible] the Uſe of Snuff and Tobacco, and of Mineral W[illegible], thrown off a great Quantity of Seroſities, and emptied the ſanguine Veſſels as they happened to be ſwelled by the Cauſes above-mentioned. But thoſe Evacuations being over, when a great Attention kept the Blood and the Spirits in the inſide of the Brain, the ſanguine Veſſels being too full, occaſioned an Epilepſy, and the ſerous Blood a Catalepſy. A pious Prieſt is never more attentive, than when he ſays Maſs; and therefore the Fit came only then at firſt, and but once in a Month, becauſe the Swelling of the ſanguine Veſſels or glandulous Bodies of the Brain was but inconſiderable.

No Remedy was uſed to empty the ſanguine Veſſels, and to prevent a ſuperfluous Seroſity; and therefore the Fits muſt needs have been more frequent and longer, inſomuch that the leaſt Cauſe is now ſufficient to occaſion them. Some Aliments, though pretty well digeſted, that are immediately conveyed into the Maſs of the Blood at Dinner-time, under the Form of an inſenſible Chyle, and the Fatigue of a ſhort Journey, produce now every Day an Effect which happened before but once in a Month, by a ſtrong Application of the Mind. Thoſe Two new external Cauſes rarefy the Blood, and occaſion its ſtopping once every Day in a Brain, that is not ſo free as it was at firſt.

The Fit is over, when the Heart and the Reſpiration, that remain free, driving the Blood with great Violence towards the Brain, clear it, as it uſes to be cleared in all periodical Epilepſies and Catalepſies, which go off without any Remedy, and then the ſick Perſons enjoy a perfect Health, becauſe the Humours reſume their natural Courſe.

Thoſe periodical Fits of complicated Catalepſy and Epilepſy are come to ſuch a Pitch, that it will be a very difficult thing to cure them perfectly: Nay, they may be attended with ſad Conſequences, unleſs a due Care be taken to prevent them by evacuating the ſanguine Veſſels, and removing the ſuperfluous Seroſities that run in the Maſs of the Blood, and ſometimes ſtagnate in the Maſs of the Brain.

“ I wiſh I could ſet down Dr. *Deidier's* Preſcription
“ for the Cure of this extraordinary Diſeaſe; it has been
“ left out in the *French* Copy.

Article XLI.

A Deſcription *of the Currents of the* Mediterranean *Sea, taken from a foreign Journal.*

THE *Mediterranean* Sea ought to be looked upon as a large Gulph formed by the Waters of the Ocean, which being driven by the immenſe Weight of that vaſt Element, and finding no Paſſage but in the Streights of *Gibraltar*, muſt needs get into them, and fill up that great Cavity, which lies between *Europe*, *Aſia*, and *Africa*, and is therefore called the *Mediterranean* Sea.

The Motion, whereby the Waters of the Ocean get into the Streights of *Gibraltar*, muſt needs be the Cauſe of all the particular Motions, which form the different Currents of the *Mediterranean* Sea, according as that firſt Motion is determined, either by Capes reaching into the Sea, or by large Rivers that fall into it, or by the great Number of Iſlands that are in that Sea: Which is confirmed by Experience, as it will appear by the following Deſcription.

From the *Streights*, the Current goes with great Force as far as Cape *Bon*. From thence, though the Sea grows wider, and falls into the Gulph of *Sidra*, yet it runs ſtill *Eaſtward* as far as the Cape of *Roſeto*, which lies at one of the Mouths of the *Nile*. 'Tis true, that Current is neither ſo ſtrong, nor ſo ſwift, and that in ſome Places along the Coaſt where ſome Capes reach into the Sea irregularly, the Current is ſometimes reflected; but in the open Sea, where the Current is neither ſtopt nor reflected by any Cape, it goes on *Eaſtward* as far as *Roſeto*; and from thence towards *Scanderone*, that is, from the *South-Weſt* to the *North-Eaſt*. From whence all along *Caramania*

nia it comes back towards the *Weſt*. At the Entrance of the *Archipelago* it runs towards the *North*: In the other Parts of the *Archipelago* the Currents vary almoſt every where by Reaſon of the many Iſlands and their irregular Situation. In the Gulph of *Venice* the Current follows the Chanel of the Gulph. Between *Sicily* and *Italy* it goes towards the *North*: From *Genoa* to *Toulon* and *Marſeilles* the Currents go *Weſtward*; and I have been lately told by an Officer, that he came from *Genoa* to *Toulon* in leſs than thirty Hours without any Wind. The Currents all along the Coaſt of *Spain* go from the Coaſts of *Provence* to the *South-Weſt*: But from the *Streights* to *Cartagena* and *Alicant* they go to the *North-Eaſt*. 'Tis true, they are not very ſenſible; and the Breezes, which are ſmall Winds that generally blow upon that Coaſt, and come from the Sea in the Day-time, and from the Land at Night, are generally more ſenſible than the Current.

It appears from this Deſcription, 1. That the Water coming from the Ocean runs to the *Eaſt* as far as the Coaſts of *Syria*, from whence it is reflected towards the Coaſts of *Caramania*, and then returns towards the Coaſts of *Spain*. 2. It appears that the Waters of the Sea ought to be driven in the manner above-mentioned, becauſe the Coaſts of *Syria* are almoſt oppoſite to the *Streights* of *Gibraltar*. 3. That thoſe Waters meeting the Coaſts of *Syria*, and not being able to come back, by Reaſon of the Current that drives them on, muſt be carried along *Aſia Minor*, *Greece*, *Italy*, and *France*, as far as *Spain*, becauſe they find no Reſiſtance on that ſide. 4. That the Currents cannot go farther than the *Spaniſh* Coaſt, and muſt not be very ſenſible there, becauſe the Waters contracted in the *Streights* of *Gibraltar* ſpread themſelves on the *North-Eaſt*, when they come out of the *Streights*. 5. Theſe Obſervations upon the Currents of the *Mediterranean* Sea might be of ſome uſe to explain many things incident to the Flux and Reflux of the Sea; the Explication whereof appears very difficult, if we conſider only the general Cauſe, without minding the particular Cauſes, which prevent or modify the Action of the firſt and principal Cauſe.

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To conclude: What I have ſaid of the Currents of the *Mediterranean* Sea is very certain. I have conſulted about it a Captain of a Ship well skilled in his Profeſſion. He brought me the moſt experienced Pilot that is at *Toulon*, and put into my Hands a very curious Chart of the *Streights* of *Gibraltar*, and a Journal containing all the Obſervations he made in ſeveral Voyages all over the *Mediterranean* Sea. The Captain and the Pilot ſay, that in the *Streights* the Currents come from the Ocean, and go towards the *Eaſt* with ſo great a Rapidity, that 'tis impoſſible to come out of the *Mediterranean* without a very ſtrong Wind. I know this by Experience, having made two Voyages from the Ocean into the *Mediterranean*.

ARTICLE XLII.

LYONS.

THE New *Art of Rhetorick*, publiſhed by Father *Dominick de Colonia*, a Jeſuit, is very much eſteemed.

De Arte Rhetorica Libri quinque, lectiſſimis veterum Auctorum ætatis aureæ perpetuiſque exemplis illuſtrati, &c. Lugduni, 1710. *in* 8*vo. pagg.* 530.

The Author has been very careful to collect the moſt excellent Precepts, that are to be found in the beſt Writers, who have treated this Subject; ſuch as *Ariſtotle*, *Cicero*, *Quintilian*, *Longinus*, &c. All thoſe Precepts are attended with many Examples taken from the moſt celebrated Poets, and other *Latin* Authors. Father *de Colonia* has inſerted in this Work the moſt beautiful Paſſages of the *Latin* Poets and Orators. Beſides, he has either quoted or ſet down at length, at the end of this Book, thoſe Paſſages in *Virgil*, *Cicero*, *Livy*, *Horace*, *Ovid*,

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Ceſar, *Salluſt*, &c. that are moſt eſteemed, and could not be placed in the body of his Work.

[" I ſhall occaſionally obſerve, that Father *de Colonia*
" publiſhed at *Lyons* in 1701, the Antiquities of that Ci-
" ty. 'Tis a Book in 12*o*. It contains ſeveral curious
" Things ".]

BOURDEAUX.

M. *Dumont* has publiſhed a Collection of Paſſages out of the Holy Scripture and the Fathers, concerning Temptations. The Deſign of the Author is to repreſent the Devil as a dreadful Enemy; to ſhew, that notwithſtanding his great Power, he is not invincible; and by what means he may be overcome.

Sentimens de l'Ecriture & des Peres de l'Egliſe les plus eloquens, touchant les Tentations. Par Robert Dumont, Prêtre, cy-devant Principal d'un College, Profeſſeur de Philoſophie & de Theologie. In 8vo. pagg. 223.

PARIS.

M. *Chambon* has lately publiſhed a Book, wherein he pretends to lay down the Principles of Philoſophy neceſſary for the Practice of Phyſick.

Principes de Phyſique neceſſaires pour la Medecine Pratique. Par M. Chambon. Paris, 1711. *in* 12*o*. *pagg.* 473.

The Author openly declares againſt Bleeding, and uſes the following Compariſon to confute thoſe who approve it. When (ſays he) there happens to be an Imperfection in the natural Conſtitution of Vegetables, does any body endeavour to remove it by making an Inciſion in their Trunk, or in their Bark, to let out the Juices that ſerve for their Nourishment? This Method, far from being a Remedy, proves very prejudicial; as one may obſerve in Pine-trees, Turpentine-trees, Poppies, and many other Vegetables, which are neither ſo green nor ſo large after thoſe Inciſions. In the next place, M. *Chambon* anſwers the Arguments alledged for Bleeding;

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ing; and this among others, That ſick Perſons frequently recover after they been let blood. He reſolves this Difficulty, by ſaying, that a Man may be wounded in many Places, and yet recover. As for what concerns Plenitude, which is generally alledged as a reaſon for Bleeding; he ſays, Abſtinence is the beſt Remedy. However, he does not condemn Bleeding, without any Exception: He believes it may be uſed upon ſome Occaſions. M. *Chambon* having diſcourſed of Bleeding, proceeds to the Method of dying Bones, Glaſs, Stones, Silk and Wool. He ſays this Knowledge is neceſſary in Phyſick, and that it ſhould be the firſt Theſis maintained by a Phyſician in publick Schools. Beſides, he teaches how to make Soap, and is of Opinion, that a Phyſician ſhould be well skilled in the Art of making Soap, and that it ſhould be the ſecond Theſis maintained in a Courſe of Phyſick. He proceeds to Gun-powder, and Wax, and ſhows how the latter may be whitened: Laſtly, he teaches how to make and colour Glaſs. Having enlarged upon Vitrification, he concludes with the Venereal Diſeaſe and Apoplexy.

ARTICLE XLIII.

OBSERVATIONS *upon Ants, in a Letter to a Friend.*

SIR,

YOU * have been pleaſed to write to me, that you deſire to know more particularly what Obſervations I have made upon ſome of the ſmalleſt Inſects that are in Nature. I wiſh I could fully ſatisfy your Curioſity, by giving you an exact, and, as it were, an Anatomical Deſcription of thoſe little Animals. I ſhould be glad to inform you how Ants are generated, to treat of their different Species, to ſhew you in what Order they are placed in their Neſts, and to mention many other curious Particulars, which perhaps I ſhall be able to communicate to you hereafter. I had neither a ſufficient Time, nor proper Microſcopes, to take an exact View of all thoſe things; and therefore I hope you will be contented with ſuch Obſervations as I can now impart to you.

I made thoſe Obſervations in the Country, where I ſpent all the Summer without Company, in a Place which appeared to me very melancholy. One would think, that God was pleaſed to raiſe Ants, to bring me off from Idleneſs, and make me hear the Voice of the Wiſeman, who ſays, *Vade ad formicam, O piger.* And indeed thoſe Inſects are not unworthy of our Attention, ſince the Scripture commends them; and ſuch a Curioſity may contribute to our Improvement. A particular View of the ſmalleſt Works of Nature, affords new Reaſons to admire the Wiſdom of God; and, generally ſpeaking, the Conduct of thoſe ſmall Inſects appears more orderly, and even more edifying, than that of Men.

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* *I have tranſlated this Piece from the* Mercure Galant.

In a Room next to mine, which had been empty for a long time, there was upon a Window a Box full of Earth, two Foot deep, and fit to keep Flowers in. That kind of Parterre had been long uncultivated; and therefore it was covered with old Plaiſter, and a great deal of Rubbiſh that fell from the Top of the Houſe, and from the Walls, which, together with the Earth formerly imbibed with Water, made a kind of a dry and barren Soil. That Place lying to the *South*, and out of the reach of the Wind and Rain, beſides the Neighbourhood of a Granary, was a moſt delightful Spot of Ground for Ants; and therefore they had made three Neſts there, without doubt for the ſame Reaſon that Men build Cities in fruitful and convenient Places, near Springs and Rivers.

Having a mind to cultivate ſome Flowers, I took a View of that Place, and removed a Tulip out of the Garden into the Box; but caſting my Eyes upon the Ants, continually taken up with a thouſand Cares, very inconſiderable with reſpect to us, but of the greateſt Importance for them, they appeared to me more worthy of my Curioſity than all the Flowers in the World. I quickly removed the Tulip, to be the Admirer and Reſtorer of that little Commonwealth. This was the only thing they wanted; for their Policy, and the Order obſerved among them, are more perfect than thoſe of the wiſeſt Republicks: And therefore they have nothing to fear, unleſs a new Legiſlator ſhould attempt to change the form of their Government.

I made it my Buſineſs to procure them all ſorts of Conveniencies. I took out of the Box every thing that might be troubleſome to them; and frequently viſited my Ants, and ſtudied all their Actions. Being uſed to go to Bed very late, I went to ſee them work in a Moon-ſhiny Night; and I did frequently get up in the Night, to take a View of their Labours. I always found ſome going up and down, and very buſy: One would think that they never ſleep. Every body knows that Ants come out of their Holes in the Day-time, and expoſe to the Sun the

Corn, which they keep under Ground in the Night: Thoſe who have ſeen Ant-hillocks, have eaſily perceived thoſe ſmall Heaps of Corn about their Neſts. What ſurpriſed me at firſt was, That my Ants never brought out their Corn, but in the Night when the Moon did ſhine, and kept it under Ground in the Day-time: which was contrary to what I had ſeen, and ſaw ſtill practiced by thoſe Inſects in other places. I quickly found out the Reaſon of it: There was a Pigeon-houſe not far from thence: Pigeons and Birds would have eaten their Corn, if they had brought it out in the Day-time: 'Tis highly probable they knew it by Experience; and I frequently found Pigeons and Birds in that place, when I went to it in a Morning. I quickly delivered them from thoſe Robbers: I frighted the Birds away with ſome Pieces of Paper tied to the end of a String over the Window. As for the Pigeons, I drove them away ſeveral times; and when they perceived that this place was more frequented than before, they never came to it again. What is moſt admirable, and what I could hardly believe, if I did not know it by Experience, is, That thoſe Ants knew ſome days after that they had nothing to fear, and began to lay out their Corn in the Sun. However, I perceived they were not fully convinced of being out of all danger: for they durſt not bring out their Wealth all at once, but by degrees, firſt in a ſmall Quantity, and without any great Order, that they might quickly carry it away in caſe of any Misfortune, watching, and looking every way. At laſt, being perſuaded that they had nothing to fear, they brought out all their Corn, almoſt every day, and in good Order, and carried it in at Night.

There is a ſtrait Hole in every Ants-Neſt, about half an Inch deep; and then it goes down ſloping into a place where they have their Magazine, which I take to be a different place from that where they reſt and eat. For 'tis highly improbable that an Ant, which is a very neat Inſect, and throws out of her Neſt all the ſmall Remains of the Corn on which ſhe feeds, as I have obſerved a thouſand times, would fill up her Magazine, and ſpoil her Corn with Naſtineſs.

The Corn, that is laid up by Ants, would ſhoot under Ground, if thoſe Inſects did not take care to prevent it.

They cut off all the Buds before they lay it up; and therefore the Corn that has lain in their Neſts, will produce nothing. Any one may eaſily make this Experiment, and even plainly ſee that there is no Bud in their Corn. But though the Bud be cut off, there remains another Inconvenience. That Corn muſt needs ſwell and rot under Ground; and therefore it could be of no uſe for the Nouriſhment of Ants. Thoſe Inſects prevent that Inconvenience by their Labour and Induſtry, and contrive the Matter ſo, that Corn will keep as dry in their Neſts as in our Granaries.

They gather many ſmall Particles of dry Earth, which they bring every day out of their Holes, and place them round to heat them in the Sun. Every Ant brings a ſmall Particle of that Earth with her Pincers, lays it by the Hole, and then goes and fetches another. Thus, in leſs than a Quarter of an Hour, one may ſee a vaſt Number of ſuch ſmall Particles of dry Earth heaped up round the Hole. They lay their Corn under Ground upon that Earth, and cover it with the ſame. They performed this Work almoſt every day, during the Heat of the Sun: and though the Sun went from the Window about three or four a Clock in the Afternoon, they did not remove their Corn and their Particles of Earth, becauſe the Ground was very hot, till the Heat was over.

If any one ſhould think that thoſe Animals ſhould uſe Sand, or ſmall Particles of Brick and Stone, rather than take ſo much pains about dry Earth; I anſwer, that upon ſuch an Occaſion nothing can be more proper than Earth heated in the Sun. Corn does not keep upon Sand: Beſides, a Grain of Corn that is cut, being deprived of its Bud, would be filled with ſmall ſandy Particles, that could not eaſily come out. To which I add, that Sand conſiſts of ſuch ſmall Particles, that an Ant could not take them up one after another; and therefore thoſe Inſects are ſeldom to be ſeen near Rivers, or in a very ſandy Ground.

As for the ſmall Particles of Brick or Stone, the leaſt Moiſtneſs would join them together, and turn them into a kind of Maſtick, which thoſe Inſects could not divide. Thoſe Particles ſticking together, could not come out of an Ants-Neſt, and would ſpoil its Symmetry.

When Ants have brought out thoſe Particles of Earth, they bring out their Corn after the ſame manner, and place it round that Earth: Thus one may ſee two Heaps ſurrounding their Hole, one of dry Earth, and the other of Corn; and then they fetch out a Remainder of dry Earth, on which doubtleſs their Corn was laid up.

Thoſe Inſects never go about this Work but when the Weather is clear, and the Sun very hot. I obſerved that thoſe little Animals having one day brought out their Corn at Eleven a Clock in the Forenoon, removed it, againſt their uſual Cuſtom, before one in the Afternoon: The Sun being very hot, and the Sky very clear, I could perceive no Reaſon for it. But half an Hour after, the Sky began to be overcaſt, and there fell a ſmall Rain, which the Ants foreſaw; whereas the *Milan*-Almanack had foretold that there would be no Rain upon that Day.

I have ſaid before, that thoſe Ants which I did ſo particularly conſider, fetched their Corn out of a Garret. I went very frequently into that Garret: There was ſome old Corn in it; and becauſe every Grain was not alike, I obſerved that they choſe the beſt.

I know by ſeveral Experiments, that thoſe little Animals take great Care to provide themſelves with Wheat, when they can find it, and always pick out the beſt; but they can make ſhift without it. When they can get no Wheat, they take Rye, Oats, Millet, and even Crums of Bread, but ſeldom any Barley, unleſs it be in a time of great Scarcity, and when nothing elſe can be had.

Being willing to be more particularly informed of their Forecaſt and Induſtry, I put a ſmall Heap of Wheat in a Corner of the Room, where they kept: And to prevent their fetching Corn out of the Garret, I ſhut up the Window, and ſtopt up all the Holes. Though Ants are very knowing, I don't take them to be Conjurers; and therefore they could not gueſs that I had put ſome Corn in that Room. I perceived for ſeveral days that they were very much perplexed, and went a great way to fetch their Proviſions. I was not willing for ſome time to make them more eaſy; for I had a Mind to know whether they would at laſt find out the Treaſure, and ſee it at a great Diſtance, and whether Smelling enabled them to know what is good for their Nouriſhment. Thus they were ſome time in great Trouble, and took a great deal of Pains: They went up and down a great way looking out for ſome Grains of Corn: They were ſometimes diſappointed, and ſometimes they did not like their Corn after many long and painful Rambles. What appeared to me wonderful, was, That none of them came Home without bringing ſomething; one brought a Grain of Wheat, another a Grain of Rye or Oats, or a Particle of dry Earth, if ſhe could get nothing elſe.

The Window, upon which thoſe Ants had made their Settlement, looked into a Garden, and was two Stories high. Some went to the farther end of the Garden; others to the fifth Story, in queſt of ſome Corn. It was a very hard Journey for them, eſpecially when they came home loaded with a pretty large Grain of Corn, which muſt needs be a heavy Burthen for an Ant, and as much as ſhe can bear. The bringing of that Grain from the middle of the Garden to the Neſt, took up four Hours; whereby one may judge of the Strength and prodigious Labour of thoſe little Animals. It appears from thence, that an Ant works as hard as a Man, who ſhould carry a very heavy Load on his Shoulders almoſt every Day for the Space of four Leagues. 'Tis true thoſe Inſects don't take ſo much Pains upon a flat Ground: But then how great is the Hardſhip of a poor Ant, when ſhe carries a Grain of Corn to the ſecond Story, climbing up a Wall, with her Head downwards, and her Backſide upwards? None can have a true Notion of it, unleſs they ſee thoſe little Animals at work in ſuch a Situation. The frequent Stops they make in the moſt convenient Places, are a plain Indication of their Wearineſs. Some of them were ſtrangely perplexed, and could not get to their Journey's end. In ſuch a Caſe, the ſtrongeſt Ants, or thoſe that are not ſo weary, having carried their Corn to their Neſt, come down again to help them. Some are ſo unfortunate as to fall down with their Load, when they are almoſt come Home: When this happens, they ſeldom loſe their Corn, and carry it up again.

I ſaw one of the ſmalleſt carrying a large Grain of Wheat with incredible Pains: When ſhe came to the Box, where the Neſt was, ſhe made ſo much haſte that ſhe fell down with her Load, after a very laborious Ramble: Such an unlucky Accident would have vexed a Philoſopher. I went down, and found her with the ſame Corn in her Paws: She was ready to climb up again. The ſame Miſfortune happened to her three Times: Sometimes ſhe fell in the Middle of her Way, and ſometimes higher; but ſhe never let go her Hold, and was not diſcouraged. At laſt, her Strength failed her: She ſtopt; and another Ant helped her to carry her Load, which was one of the largeſt and fineſt Grains of Wheat that an Ant can carry. It happens ſometimes, that a Corn ſlips out of their Paws, when they are climbing up: They take hold of it again, when they can find it; otherwiſe they look for another, or take ſomething elſe, being aſhamed to return to their Neſt without bringing ſomething: This I have experimented, by taking away the Grain which they looked for. All thoſe Experiments may eaſily be made by any one that has Patience enough; They do not require ſo great a Patience as that of Ants; but few People are capable of it.

Thus my Ants were forced to make ſhift for a Livelihood, when I had ſhut up the Garret, out of which they fetched their Proviſions. At laſt, being ſenſible, that it would be a long time before they could diſcover the ſmall Heap of Corn, which I had laid up for them, I reſolved to ſhew it to them.

In order to know how far their Induſtry could reach, I contrived an Expedient, which had a good Succeſs: The thing will appear incredible to thoſe, who never conſidered, that all Animals of the ſame Kind, which form a Society, are more knowing than others. I took one of the largeſt Ants, and threw her upon that ſmall Heap of Wheat. She was ſo glad to find her ſelf at Liberty, that ſhe ran away to her Neſt, without taking any Corn; but ſhe obſerved it: For an Hour after all my Ants had Notice given them of ſuch a Proviſion; and I ſaw moſt of them very buſy in carrying away the Corn I had laid up in the Room. I leave it to you to judge, whether it may not be ſaid, that they have a particular Way of communicating their Knowledge to one another; for otherwiſe how could they know, one or two Hours after, that there was ſome Corn in that place? It was quickly exhauſted; and I put in more, but in a ſmall Quantity, to know the true Extent of their Appetite or prodigious Avarice; for I make no doubt but they lay up Proviſions againſt the Winter: We read it in the Holy Scripture; a thouſand Experiments teach us the ſame; and I don't believe any Experiment has been made that ſhews the contrary.

I have ſaid before, that there were three Ants-Neſts in that Box or *Parterre*, which formed, if I may ſay ſo, three different Cities, governed by the ſame Laws, and obſerving the ſame Order, and the ſame Cuſtoms. However, there was this Difference, that the Inhabitants of one of thoſe Holes ſeemed to be more knowing and induſtrious than their Neighbours. The Ants of that Neſt were diſpoſed in a better Order, their Corn was finer; they had a greater Plenty of Proviſions; their Neſt was furniſhed with more Inhabitants, and they were bigger and ſtronger: It was the principal and the capital Neſt. Nay, I obſerved that thoſe Ants were diſtinguiſhed from the reſt, and had ſome Pre-eminence over them.

Though the Box full of Earth, where the Ants had made their Settlement, was generally free from Rain; yet it rained ſometimes upon it, when a certain Wind blew. It was a greater Inconvenience for thoſe Inſects: Ants are afraid of Water; and when they go a great way in queſt of Proviſions, and are ſurpriſed by the Rain, they ſhelter themſelves under ſome Tile, or ſomething elſe, and don't come out till the Rain is over. The Ants of the principal Neſt found out a wonderful Expedient to keep out the Rain: There was a ſmall Piece of a flat Slate, which they laid over the Hole of their Neſt, in the Day-time, when they foreſaw it would rain, and almoſt every Night. Above fifty of thoſe little Animals, eſpecially the ſtrongeſt, ſurrounded that Piece of Slate and drew it equally in a wonderful Order: They removed it in the Morning; and nothing could be more curious than to ſee thoſe little Animals about ſuch a Work. They had made the Ground uneven about their Neſt, inſomuch that the Slate did not lie flat upon it, and left a free Paſſage underneath. The

Ants of the two other Neſts did not ſo well ſucceed in keeping out the Rain: They laid over their Holes ſeveral Pieces of old and dry Plaiſter one upon the other; but they were ſtill troubled with the Rain, and the next Day they took a world of Pains to repair the Damage. Hence it is, that thoſe Inſects are ſo frequently to be found under Tiles, where they ſettle themſelves to avoid the Rain. Their Neſts are at all times covered with thoſe Tiles, without any Incumbrance, and they lay out their Corn and their dry Earth in the Sun about the Tiles, as one may ſee every Day. I took care to cover the two Ants-Neſts, that were troubled with the Rain: As for the capital Neſt, there was no need of exerting my Charity towards it.

M. *de la Loubere* ſays in his Relation of *Siam*, that in a certain Part of that Kingdom, which lies open to great Inundations, all the Ants make their Settlements upon Trees: No Ants-Neſts are to be ſeen any where elſe. I need not inſert here what that Author ſays about thoſe Inſects: You may ſee his Relation.

Here follows a curious Experiment, which I made upon the ſame Ground, where I had three Ants-Neſts. I undertook to make a fourth, and went about it in the following manner. In a Corner of a kind of a Terraſs, at a conſiderable diſtance from the Box, I found a Hole ſwarming with Ants much larger than all thoſe I had already ſeen; but they were not ſo well provided with Corn, nor under ſo good a Government. I made a Hole in the Box like that of an Ants-Neſt, and laid, as it were, the Foundations of a new City. Afterwards I got as many Ants as I could out of the Neſt in the Terraſs, and put them into a Bottle, to give them a new Habitation in my Box; and becauſe I was afraid, they would return to the Terraſs, I deſtroyed their old Neſt, pouring boiling Water into the Hole, to kill thoſe Ants that remained in it. In the next place, I filled the new Hole with the Ants that were in the Bottle; but none of them would ſtay in it: They went away in leſs than two Hours; which made me believe, that it was impoſſible to make a fourth Settlement in my Box.

Two or three Days after, going accidentally over the Terraſs, I was very much ſurpriſed to ſee the Ants-Neſt, which I had deſtroyed, very artfully repaired. I reſolved then to deſtroy it entirely, and to ſettle thoſe Ants in my Box. To ſucceed in my Deſign, I put ſome Gun-powder and Brimſtone into their Hole, and ſprung a Mine, whereby the whole Neſt was overthrown; and then I carried as many Ants, as I could get, into the Place, which I deſigned for them. It happened to be a very rainy Day, and it rained all Night; and therefore they remained in the new Hole all that time. In the Morning, when the Rain was over, moſt of them went away to repair their old Habitation; but finding it impracticable by Reaſon of the Smell of Powder and Brimſtone, which kills them, they came back again, and ſettled in the Place I had appointed for them. They quickly grew acquainted with their Neighbours, and received from them all manner of Aſſiſtance out of their Hole. As for the inſide of their Neſt, none but themſelves were concerned in it, according to the inviolable Laws eſtabliſhed among thoſe Animals.

An Ant never goes into another Neſt but her own; and if ſhe would venture to do it, ſhe would be turned out, and ſeverely puniſhed. I have often taken an Ant out of one Neſt, to put her into another; but ſhe quickly came out, being warmly purſued by two or three other Ants. I tried the ſame Experiment ſeveral times with the ſame Ant; but at laſt the other Ants grew impatient, and tore her to Pieces. I have often frighted ſome Ants with my Fingers, and purſued them as far as another Hole, ſtopping all the Paſſages to prevent their going to their own Neſt. It was very natural for them to fly into the next Hole: Many a Man would not be ſo cautious, and would throw himſelf out of the Windows, or into a Well, if he was purſued by ſome Aſſaſſins. But the Ants I am ſpeaking of, avoided going into another Hole than their own, and rather tried all other ways of making their Eſcape: They never fled into another Neſt, but at the laſt Extremity; and ſometimes rather choſe to be taken, as I have often experienced. 'Tis therefore an inviolable Cuſtom among thoſe Inſects, not to go into any other

Hole but their own. They don't exerciſe Hoſpitality; but they are very ready to help one another out of their Holes. They put down their Loads at the Entrance of a neighbouring Neſt; and thoſe that live in it carry them in.

They keep up a ſort of Trade among themſelves; and 'tis not true that thoſe Inſects are not for lending. I know the contrary: They lend their Corn; they make Exchanges; they are always ready to ſerve one another; and I can aſſure you, that more Time and Patience would have enabled me to obſerve a thouſand Things more curious and wonderful than what I have mentioned. For Inſtance, how they lend, and recover their Loans; whether it be in the ſame Quantity, or with *Uſury*; whether they pay the Strangers that work for them, *&c.* I don't think it impoſſible to examine all thoſe Things; and it would be a great Curioſity to know by what Maxims they govern themſelves: Perhaps ſuch a Knowledge might be of ſome Uſe to us.

They are never attacked by any Enemies in a Body, as it is reported of Bees: Their only Fear proceeds from Birds, which ſometimes eat their Corn when they lay it out in the Sun; but they keep it under Ground, when they are afraid of Thieves. 'Tis ſaid, that ſome Birds eat them; but I never ſaw any Inſtance of it. They are alſo vexed by ſmall Worms; but they turn them out, and kill them. I obſerved, that they puniſhed thoſe Ants, which probably had been wanting to their Duty: Nay, ſometimes they killed them; which they did in the following manner. Three or four Ants fell upon one, and pulled her ſeveral ways, till ſhe was torn in Pieces. Generally ſpeaking they live very quietly; from whence I infer that they have a very ſevere Diſcipline among themſelves, to keep ſo good an Order; or that they are great Lovers of Peace, if they have no Occaſion for any Diſcipline.

Was there ever a greater Union in any Commonwealth? Every thing is common among them; which is not to be ſeen any where elſe. Bees, of which we are told ſo many wonderful Things, have each of them a Hole in their Hives; their Honey is their own; every Bee minds her own Concerns. The ſame may be ſaid of all other Animals: They frequently fight, to deprive one another of their Portion. It is not ſo with Ants: They have nothing of their own: A Grain of Corn which an Ant carries home, is depoſited in a common Stock: It is not deſigned for her own Uſe, but for the whole Community: There is no diſtinction between a private and a common Intereſt: An Ant never works for her ſelf, but for the Society.

Whatever Misfortune happens to them, their Care and Induſtry find out a Remedy for it: Nothing diſcourages them. If you deſtroy their Neſts, they will be repaired in two Days. Any body may eaſily ſee how difficult it is to drive them out of their Habitations, without deſtroying the Inhabitants; for, as long as there are any left, they will maintain their Ground.

I had almoſt forgot to tell you, Sir, that *Mercury* has hitherto proved a mortal Poiſon for them; and that it is the moſt effectual way of deſtroying thoſe Inſects. I can do ſomething for them in this Caſe: Perhaps you will hear in a little time that I have reconciled them with *Mercury*.

ARTICLE XLIV.

De Dignitate & Utilitate Juris ac
Hiſtoriarum & utriuſque Diſciplinæ amica
conjunctione. Oratio Inauguralis, quam
dixit A.D. XIV. Kalend. April. MDCCXI.
Johannes Barbeyracus Juris &
Hiſtoriarum in Academia Lauſennenſi
Profeſſor Ordinarius. Lauſannæ Helvetiorum.
Apud Fridericum Gentil &
Theophilum Croſat. MDCCXI.

That is,

*AN ORATION concerning the Excellence and Uſefulneſs of the Civil Law
and Hiſtory, and the great Affinity between
thoſe two Sciences, pronounced the* 19*th
of* March 1711. *by* **John Barbeyrac**,
upon his being admitted Profeſſor of Civil Law and Hiſtory in the Academy of
Lauſanne. Lauſanne. 1711. *in* 4to *pagg*. 26.

I Only mention this Piece, to inform the Readers, that they will find in it many judicious Obſervations concerning the Uſefulneſs of Civil Law and Hiſtory. The Author ſhews with great Perſpicuity, that Men of all Profeſſions ought to have ſome Knowledge of thoſe two Sciences. Thoſe, who are not ſenſible of the great Uſe of Civil Law, will be convinced of the contrary by reading this excellent Oration. I have read it with great Satisfaction; and it appears to me one of the moſt ſolid Diſcourſes, that can be made upon ſuch an Occaſion. I am informed that it will be Reprinted in *Holland*.

Article XLV.

BRUSSELS.

A CANON of the Church of *Tournay* deſigns to publiſh a New Edition of the Works of *Boetius Epo*, Doctor of Civil Law; who was ſent to *Douay* by *Philip* II. to found an Univerſity in that City. The Works of that Author are grown very ſcarce. They were publiſhed at *Douay* at ſeveral Times, *viz.* *Juliani Archiepiſcopi Prognoſticon, ſive de futuro ſeculo, Libri* III. 1564. 8vo. *Antiquitatum Eccleſiaſticarum Syntagmata* IX. 1578. 8vo. *Heroicarum & Eccleſiaſticarum Quæſtionum Libri* VI. *De Jure Sacro, vel Principiorum Juris Pontificii, Libri* III. 1588. 8vo. 3 *Vol.* The New Edition will be enlarged with ſeveral Pieces of that Author, never yet publiſhed.

PARIS.

THE Author of the *Hiſtory of the* V. *Propoſitions*, has lately publiſhed Three Letters concerning the Hereſies of the XVIIth. Century, that is, againſt *Janſeniſm*.

Lettres d'un Docteur de Sorbonne à un homme de qualité, touchant les hereſies du dix-ſeptiéme ſiecle. Paris, 1711. in 12o.

Thoſe Three Letters are attended with *an Abridgment of St.* Auſtin'*s Opinions relating to the Syſtem of* Janſenius, *and the Matter of the Five Propoſitions.*

FATHER *de Aranaz*, a *Carmelite*, has publiſhed a Book at *Pampeluna*, in favour of *Philip* V. The Title of that Book is a kind of Curioſity: It runs thus word for word. " The Lord *Philip* V. is true King of *Spain*, of " God's own making. The Tower of the Second *David* " perſecuted and victorious, fortified with Three Bul" warks, *viz.* Juſtice, Religion, and Politicks, to which a " thouſand Shields are faſtened to defend his Crown: " Dedicated and conſecrated to the King our Lord, whom " God preſerve for the Glory of *Spain*, and the good of " *Chriſtendom*, by Father *Hyacinthus de Aranaz*, a Native

“ of the moſt Faithful City of *Sangueſſa*, Doctor of Divinity; Synodal Examiner of the Archbiſhoprick of *Toledo*, Chaplain to his Majeſty, &c.

El Senor Phelipe V. *es el Rey de las Eſpanas verdadero, dado por la mano de Dios. Torre incontraſtable del ſegundo David perſeguido, y victorioſo, guarnecida de tres Propugnaculos, Juſticia, Religion, y Politica; de que penden mil Eſcudos que defienden ſu Corona: Que dedica, y conſagra al Rey nueſtro Sennor, que Dios guarde para gloria de Eſpana, y aumento de la Chriſtiandad, Fr. Jacinto de Aranaz, natural de la fideliſſima Ciudad de Sangueſſa, M. en Sagreda Theologia, Examinador Synodal del Arcobiſpado de Toledo, Predicador de Su Mag. Ex-Procurador y Commiſſario general del Orden de Nueſtra Sennora del Carmen, y Provincial Titular. Pampebuna*, 1711. *in 4to. pagg.* 584.

The Author compares his Work to a Tower or Fortreſs with three Bulwarks. Fifteen Shields are faſtened to the firſt Bulwark; Eight to the ſecond; and Four to the third. To get into that Fortreſs, one muſt go through a Portico, where, ſays the Author, one may be informed that the Devil, in the Quality of Prince of Diſcord, inſpires the Malecontents with a Deſire of changing their King; and has entruſted the Hereticks with the Execution of ſuch an Enterprize.

Father *de Aranaz* cannot be reconciled with the Names of the Generals of the Allies: He thinks they are very hard Names, and ſeems to believe that they have been forged in Hell. *Haſta los nombres de los Xefes de eſta liga ſuenan a impueſtos en la pila del infierno, pues Marlborug, Stanop, Tromp, Truſaldim, Mizeldorf, Alcampuſ, nombres parecen de Diablos companudos.*

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ARTICLE XLVI.

AN EXTRACT of a Diſſertation * concerning the ſuperſtitious Trials, called *The Judgments of God:* Occaſioned by the Leſſons in the Office of *St. Drauſin*, Biſhop of *Soiſſons*.

THE Author of this Diſſertation owns, That ſeveral ſuperſtitious Practices have been very frequent in *France* for ſeveral Ages, in order to determine the moſt important Affairs. The ſame may be ſaid of many other Countries in *Europe*. " Hiſtory, ſays the Author, affords " a Thouſand Inſtances of it: And becauſe I profeſs a " great Sincerity, I ſhall not ſcruple to communicate to " you, in the Sequel of this Diſſertation, one of our " Practices relating to the Trial by cold Water, as I find " it in a very authentick Piece; whereby it will appear, " that Credulity was carried to the higheſt degree". The Author adds, That he deſigns to diſcourſe of all the Superſtitions that were introduced to engage Providence to diſcover the Truth; which was the Reaſon why they went by the Name of *God's Judgments*. He will treat, in the firſt place, of thoſe Deciſions that were made by a Duel; and then of the Trials by Water, and a red-hot Iron, and of ſome other Ways of clearing one's ſelf.

There is a Paſſage in the Office of St. *Drauſin*, Biſhop of *Soiſſons*, from whence ſome infer that 'tis ſtill believed in that Church, that this Saint was favourable to thoſe who implored his Aſſiſtance before they fought a Duel, and that they came off Conquerors. That Paſſage is expreſſed in theſe Words. “ * All ſorts of People flocked “ to the Grave of St. *Drauſin*; and thoſe who found “ themſelves under a Neceſſity of Fighting, and Engaging the Enemy, implored his Aſſiſtance in a more “ particular manner. For, thoſe who ſpent a whole “ Night in Prayers at his Grave, uſed to have the Advantage in a Fight”.

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* *I might have publiſhed the whole Diſſertation; but I think an Extract of it will be more acceptable to the Readers.*

The Author maintains, that the Words *certamen* and *pugna*, in this Paſſage, ſignify only a Fight or a Battle between two Armies, and not a Duel, or ſingle Combat. However, he owns, that thoſe who were to fight a Duel, uſed to beg of St. *Drauſin*, that he would enable them to get the Victory; as it appears from the Author of his Life, written about the latter end of the IXth Century. Beſides, thoſe who took up the Croſs to go into the *Holy Land*, thoſe who by reaſon of their Fiefs were engaged in the Wars of their Sovereigns, in a word, all ſorts of Military Men ſpent the Night in Prayers under the Shrine of St. *Drauſin*. *Thomas Becket* himſelf, Archbiſhop of *Canterbury*, came to implore the Aſſiſtance of that Saint againſt the King of *England*, as we read in his Life written by *Joannes Sariſberienſis*. That Author, who was Biſhop of *Chartres*, and lived about the latter end of the XIIth Century, ſays, “ That it was a common Opinion “ in his time, that St. *Drauſin* rendered thoſe Men invincible, who ſpent the Night at his Tomb before they “ fought; inſomuch that Warriors came from *Burgundy* “ and *Italy* to *Soiſſons* upon that account”. He adds, That the Earl of *Montfort* was a whole Night under the Shrine of that Saint, before he fought the Earl of *Eſſex*.

The ancient Breviaries of *Soiſſons*, ſays the Author, thoſe, for inſtance, that were printed in 1555, and 1571, make no mention of any Protection granted by St. *Drauſin* to Combatants; and one may very well wonder, how this Circumſtance came to be inſerted in the new Edition of the Breviary, eſpecially at a time when Duels were forbidden upon pain of Death.

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* Ad ejus monumentum concurrentibus univerſis, illi præſertim Drauſii auxilium invocare viſi ſunt, quos ineundi alicujus certaminis, & cum hoſte congrediendi neceſſitas urgebat. Siquidem ſolebant qui ad illius tumulum in oratione pernoctaſſent in pugna victores evadere.

Our Author alledges, in the next place, the Decrees of ſeveral Popes, and the Canons of ſeveral Councils; whereby it appears, that they condemned the ſuperſtitious Practice of deciding a Conteſt by a Duel. He adds, that in every Age this Cuſtom was oppoſed by ſeveral Perſons eminent for their Virtue and Learning. In the Year 1253, the Church of *Soiſſons* abhorring that impious and barbarous Cuſtom, made her Application to *Innocent* IV. about it. That Pope publiſhed two Bulls, that are ſtill preſerved in the Archives of the Chapter of *Soiſſons*, whereby he forbids the Deciſion of any Diſpute by a ſingle Combat. In 1137. *Innocent* II. forbad the Monaſtery of *Fontevraud* to have recourſe to ſuch a *Judgment of God*, as they called it in thoſe times, and to the Trial by a red-hot Iron. Pope * *Alexander* IV. ſent a Brief to the Prelates of *France*, wherein he complains that the ſame Cuſtom had been introduced in that Kingdom, and forbids them to uſe ſuch a Trial.

Thoſe Decrees, ſays the Author, plainly ſhew how much the † *French* Clergy abhorred that barbarous Cuſtom, which they could not ſuppreſs. "As for vulgar "Opinions, (*continues he*,) and all weak and ſuperſtitious "People, I have nothing to ſay in their behalf. Nay, "I can furniſh you with many Inſtances of that Tyran"nical Abuſe". There is an Original Piece in the Abby of St. *Creſpin le Vieux* at *Soiſſons*, importing that *Peter* and *Arnold* of the Village of *Joüy*, belonging to that Abby, having deſired the Abbot to appoint a Place and a

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* See *Franc. Boſquetus, Not. ad Innocentii III. Epiſtol. & Regeſta*, pag. 157.

† The Author means *ſome few* Clergymen in *France*, who were wiſer than others. If *Thomas Becket* viſited St. *Drauſin*'s Shrine out of Superſtition, and not for ſome Political Ends, he ought to be reckoned among the *weak Men* of thoſe Times, as the Author calls them in the next Lines.

Day, on which they might determine their Difference by a ſingle Combat, and having ſince changed their Mind; the Abbot cauſed them to be fined by a Sentence of the Official, for refuſing to put their Challenge in Execution. Thus it happened ſometimes, that ſuch unlawful Combats were approved by thoſe very Men, who ſhould have been moſt zealous to condemn them; and when they were forbidden by *Lewis* IX. the Prior of St. *Peter le Monſtier*, who had a ſhare in that Lordſhip with the King, obſtinately reſolved to maintain them in his Diſtrict.

In the next place, the Author takes notice of a Decree of the IIId Council of *Valence*, held in the Year 855. That Council anathematized thoſe who ſhould engage in a Duel, and ordered thoſe who ſhould be killed to be deprived of a Chriſtian Burial. They intreated the Emperor *Lotharius* to enforce their Canon by an Imperial Conſtitution. Duels were at that time appointed by the Judges.

It appears from the XVIIIth Chapter of the IVth Council of *Lateran*, held under the Pontificate of *Innocent* III. that this Council endeavoured to ſuppreſs all unlawful Trials, eſpecially that which was performed by a ſingle Combat. It was a common thing among the Clergy in thoſe times, to bring into the Field their Champions, * who fought in their Name: This Cuſtom was forbidden by the IVth Council of *Lateran*. The Clergy, in order to elude the Canons, ſubſtituted *a Cudgel*, or *a Club*, with *a Shield*, in the room of *Lances* and *Swords*. An Inſtance of ſuch a ſhameful Evaſion may be ſeen in an old Charter mentioned by Father *Sirmond*, and in the Chronicle of *Fleury* upon *Loire*..

Our Author proceeds to mention ſeveral Men eminent for their Virtue and Learning, who openly declared againſt the barbarous Cuſtom of deciding a Diſpute by a Duel. He quotes *Ivo* Biſhop of *Chartres*, *Godfrey* Abbot of *Vendome*, *Agobardus* Archbiſhop of *Lyons*, and *Hincmar* Archbiſhop of *Reims*. Several Kings of *France* endeavoured to ſuppreſs that Practice; and it appears by the *Recherches* of *Paſquier*, that it was forbidden by ſeveral Courts of Juſtice. Thus the Formality of a ſingle Combat, to determine a Conteſt, was by degrees laid aſide by publick Authority; and about the latter end of the XVth Century, a Duel was only looked upon as a nice Point of Honour, and a ſort of Revenge.

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* A Treatiſe of the learned Mr. *Selden*, entitled, *The Duello, or Single Combat*, &c, has been lately reprinted. The Readers will find in it ſome Inſtances of the like Cuſtom practiced among the Clergy in *England*.

The Author deſigns to publiſh hereafter ſome Reflexions upon the Trials by cold and hot Water, and by a Red-hot Iron, and upon thoſe that were made before the Croſs, *&c.* The Curious are doubtleſs provided with a Book written by Father *le Brun*, and entitled *Hiſtoire Critique des Pratiques Superſtitieuſes*, &c. It was reprinted in *Holland* in 1702. in 12*o*.

See the Article LXXVI.

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ARTICLE XLVII.

HISTOIRE de l'Academie Royale des Sciences. Année MDCCIX. Avec les Memoires de Mathematique & de Phyſique, pour la même Année. Tirés des Regiſtres de cette Academie. A Paris, chez Jean Boudot, Imprimeur Ordinaire du Roy, & de l'Academies Royale des Sciences, ruë S. Jaques au Soleil d'or, proche la Fontaine S. Severin. MDCCXI.

That is,

THE HISTORY of the Royal Academy of Sciences *for the Year* MDCCIX. *To which are added the Memoirs relating to Mathematicks and Natural Philoſophy for the ſame Year. Taken from the Records of that Academy.* Paris 1711. *in 4to. Pagg.* 128. *&* 461.

THE *Royal Academy of Sciences* has publiſhed ſeveral Volumes, wherein that Illuſtrious Society gives a yearly Account of its new Diſcoveries relating to the Sciences. This Volume for the Year 1709, which is lately come out, contains a great many curious Pieces and Obſervations. I have already inſerted many of thoſe Obſervations in ſeveral Parts of theſe *Memoirs*; and therefore I ſhall only give an Account of ſome few more, and pitch upon thoſe, which I think will be moſt acceptable to the Readers.

1. The Academy was informed by a Letter of an eminent Magiſtrate, that the 1ſt of *February* 1709, a Butcher's Wife at *Aix* in *Provence* was delivered of four Daughters: afterwards there came out an unformed Maſs, and then every two Days new Children, well formed, both Girls and Boys, to the number of Five; ſo that there were nine Children in all, without reckoning the Maſs. They were all alive, and baptized. The unformed Maſs had not been opened yet: 'Tis highly probable there was another Child in it.

2. Dr. *Gandolphe*, Phyſician at *Dunkirk*, ſent to the Academy the Figure and Deſcription of a Worm called *Tænia*, thrown up by a Lady of that Town; with an exact and very particular Relation of her Diſeaſe, and a ſhort Diſſertation upon that ſort of Worms.

That Lady was happily delivered of a fourth Child. Dr. *Gandolphe* perceiving that ſhe had a Fever, frequent vomiting Fits, a difficulty of Breathing, and that ſhe felt great Pains in the *Abdomen*, though without any Tenſion, thought there was ſomething extraordinary in the *Abdomen*, and preſcribed the Emetick Tartar with Manna; which brought out the *Tænia* the third Day after the Delivery.

That Worm was in motion for ſome time. Though it was fifty Inches long, it did not come out entire: 'Tis probable the remaining Part came out in Stools; but it was ſo corrupted that it could not be ſeen. It was four Lines broad about the middle of the Body, half a Line thick, and as flat as a Lace; which is the Reaſon why it is called *Tænia*. It was articulated through its whole Length with Rings regularly ſet in one another, but with ſome difference. A more particular Deſcription of that Worm may be ſeen in the Book.

'Tis obſervable that the Father of that Lady died of a Pleuriſy, and threw up a flat and very long Worm before he died. Whereupon M. *de Fontenelle* (the Illuſtrious Author of the *Hiſtory* * prefixed to the *Memoirs* of the Academy)

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* This Volume, like the foregoing, conſiſts of Two Parts. The Firſt contains the *Hiſtory* of the Academy for the Year 1709, written by M. *de Fontenelle*; and the Second, the *Memoirs* of that Academy for the ſame Year.

obſerves

obſerves that the ſick Perſon, who occaſioned Dr. *Andry*'s Book concerning *the Breeding of Worms*, having thrown up one of 179 Inches, that was not entire, was likewiſe ſick of a Pleuriſy; but he did perfectly recover, when the Worm came out.

If the *Tænia* was always an hereditary Illneſs, perhaps that Circumſtance might be of ſome uſe to explain the Origin of that Worm, which it is very difficult to know. For one may very well preſume that it proceeds from an Egg, as all other Animals: But how comes that Egg to be in the Body of a Man? Does it get into the Body with the Food, or with the Air? If it be ſo, we ſhould ſee ſome *Tænia's* upon the Ground; and yet we ſee none. Indeed it might be ſuppoſed that the Chyle, on which they feed in a Human Body, is more proper for them, than any other Nouriſhment they might have upon the Ground, and that they would never grow ſo much as to be 50, and 179, much leſs 1980 Inches long, (for there have been ſome of that prodigious Length): however we ſhould ſee ſome *Tænia's*, though never ſo ſmall, creeping upon the Ground; whereas we never ſee any. 'Tis true, it might be ſaid that they are too ſmall to be known, and that their Smallneſs occaſions an Alteration in their Figure, becauſe all their Rings will be rolled one in another: But how can it be ſuppoſed, that a *Tænia* of ſuch prodigious Smallneſs ſhould come to be 1980 Inches long? Did ever any Animal grow according to ſuch a proportion? One might therefore ſuppoſe, that ſince the *Tænia* is only to be found in the Body of a Man or of ſome other Animal, the Egg out of which it is hatched, was naturally faſtened to that from which that Animal proceeds; and ſuch an Hypotheſis would very well agree with hereditary Worms: but Dr. *Gandolphe* is of Opinion, that 'tis better to forbear gueſſing upon ſuch a Subject.

He was informed that his Patient, being ſick of an intermittent Fever the third time ſhe was with Child, took vomitory Lozenges, which did powerfully work, without any Symptom occaſioned by her *Tænia*: From whence it follows, that this Worm would never have occaſioned any Symptom in a ſound Body; and therefore one may have a *Tænia* all one's Life, without being ſenſible of it. That Gueſt is only dangerous by its extraordinary Motions; and 'tis probable they are never occaſioned but when it is uneaſy, and irritated by ſome foul Humours. Otherwiſe it may live quietly with the Perſon with whom it lodges, taking only from him a little Chyle, the loſs whereof will not be prejudicial, unleſs we ſuppoſe that Worm to be prodigiouſly long, or ſome other particular Circumſtance.

3. M. *Jaugeon* being deſirous to know what *Shagreen* is, that comes to us from *Turky*, applied himſelf to M. *de Feriol* Ambaſſador at *Conſtantinople*, who gave him a ſatisfactory Anſwer. There is no Animal of that Name, as ſome believe. Shagreen is the Skin of the Back-ſide of Horſes and Mules, made as thin as poſſible: They keep it in a Preſs for ſome time, having put to it ſome of the fineſt Muſtard-Seed. When that Seed takes well, the Skins are very fine; otherwiſe there will be ſome ſmooth Places, which are a great Imperfection. The fineſt Shagreen is made at *Conſtantinople*, and in ſome Parts of *Syria*.

4. The Monks of *Joyenval* having eaten ſome Henbane in a Sallet upon *Wedneſday* before *Eaſter* in the Evening, could not ſleep in the Night, were very much troubled with the Head-ach, and a Retention of Urine; and the next Day were like drunken People, could not Read, and had much ado to Speak: they were ſo much out of Order, that they could not Read the Office appointed for *Thurſday* before *Eaſter*.

5. It appears from a Piece inſerted in the Memoirs of the Academy, That the late M. *de Tournefort* has left behind him a large Collection of Obſervations upon Plants, conſiſting of twelve Volumes in *Folio*. Thoſe Volumes will afford Two ſeveral Works in *4to*. The Firſt will be entitled, *Topographia Botanica cum Notis*, &c. The Second will contain a Natural and General Hiſtory of Plants, and will be much larger and more conſiderable than the Firſt. The Whole will be adorned with Figures. M. *Reneaume* is to have the chief Direction of the Work. Some Preliminary Treatiſes will be prefixed to it. The Deſign of thoſe Treatiſes is to explain in General the Nature of Plants, their Anatomy or Internal Conſtitution, *&c.*

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6. An extraordinary Vegetation, obſerved by M. *Marchant*, has occaſioned the following Reflexions of M. *de Fontenelle*. The Eggs of Animals, ſays that ingenious Author, and the Seeds of Trees, are the ſame thing. When an Animal contained in its Egg, and a Plant contained in its Seed, come to unfold themſelves, they are ſaid to be born: Thus far every thing is alike on both Sides. But Plants have ſome Ways of being born, that are not to be found among Animals. Many Plants may come of a Slip: A Branch of a Fig-tree, for Inſtance, being ſet in the Ground, takes Root, and becomes a whole Plant.

One may eaſily conceive that a Body, though never ſo ſmall, may be organized, and grow, keeping the Diſpoſition of its Parts; but that a Part ſhould become a Whole by growing, can hardly be apprehended; for where can it get the other organical Parts different from it ſelf? Where does the Branch of a Fig-tree take the Roots, which did only belong to the whole Tree? No body will ever believe that the Leg of an Animal could produce its Heart, its Lungs, in a word, the whole Animal.

Since 'tis impoſſible to conceive, that an organical Part ſhould be formed anew, inſomuch that Philoſophers are obliged to ſuppoſe its Pre-exiſtence in little; there is a Neceſſity to admit in the Branch of the Fig-tree ſome ſmall Roots, which would never have been unfolded, had it not been ſeparated from the Tree, and ſet in the Ground. This Suppoſition ought to be the more eaſily admitted, becauſe in order to make a whole Tree of that Branch, we need only add ſome hidden Roots to what would have naturally appeared in it; and becauſe thoſe Roots, which would not have been ſeen, if the Branch had not been cut off from the Tree, may be determined to appear by the Influence of the Earth in that Part which is encloſed with it. A Root is far leſs different from a Trunk, than an organical Part of an Animal from any other organical Part.

The Diſcourſe of M. *Marchant* contains ſeveral Experiments, whereby it appears that very ſmall Parts of Plants, that have been ſeparated from them ſeveral ways, vegetate and afford a whole Plant. And therefore a Plant contains Seeds in all its Parts, or, (which comes to the ſame,) it

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is a Collection and a Compound of an infinite Number of ſmall Plants, which appear only like Parts of the Whole, and do not diſcover what might render each of them a perfect Whole. The odd Principle of the Schoolmen concerning the Manner how the Soul is in the Body, that *the Whole is in the Whole, and the Whole in each Part*, is perfectly true in relation to Plants; and 'tis obſervable that we really find in Matter what was imagined as a peculiar and incomprehenſible Property of the Soul.

7. I ſhall conclude this Extract with the Reſult of M. *Geoffroy*'s Experiments upon Metals, made with a Burning-Glaſs.

It follows from my Experiments, ſays M. *Geoffroy*, that thoſe Metals, which are called Imperfect, *viz.* Iron, Copper, Pewter, and Lead, conſiſt of a Sulphur or an oily Subſtance, and of a Matter capable of being vitrified.

That the Opacity, Brightneſs and Malleability of Metals proceed from that Sulphur or Oil.

That this Metallick Sulphur does not ſeem to differ from the Oil of Vegetables or Animals.

That it is the ſame in the Four imperfect Metals, and even in Mercury.

That thoſe Four Metals have for their Baſis a Matter ſuſceptible of Vitrification.

That this Matter is different in each of thoſe Four Metals, ſince it is differently vitrified.

What remains is to enquire more particularly into the Nature of thoſe Sorts of Metallick Glaſſes, in order to know whether ſome other Principles or Subſtances may be ſeparated from them. M. *Marchant* ſays he will endeavour to do it hereafter, by carrying the Analyſis of thoſe Four Metals as far as it can go.

There are in this Volume ſeveral Pieces relating to Geometry, Aſtronomy, Chymiſtry, *&c.* that are hardly ſuſceptible of an Extract; and therefore I refer the Readers to the Book it ſelf.

Article XLVIII.

Vitæ ſelectæ quorundam eruditiſſimorum ac illuſtrium Virorum, ut & Helenæ Cornaræ & Cassandræ Fidelis, à clariſſimis Viris ſcriptæ & antehac ſeparatim editæ, denuo ob ſummam raritatem & præſtantiam recuſæ, ac in unum volumen redactæ. Vratiſlaviæ, ſumptibus Chriſtiani Bauchii. MDCCXI.

That is,

THE LIVES of ſeveral Illuſtrious and Learned Men, and likewiſe of Helena Cornaro *and* Cassandra Fedele, *Reprinted, by reaſon of their great Scarcity, and now Collected into One Volume.* Breſlaw, 1711. *in* Octavo. *Pagg.* 728.

THE Lives, contained in this Volume, were grown very ſcarce, and deſerved to be Reprinted. They were compoſed by learned Men, and moſt of them are written in a very elegant Style. This Collection contains the Lives of *Helena Cornaro* and *Caſſandra Fedele*, Two *Venetian* Ladies, no leſs celebrated for their Learning than for many other eminent Qualities. The other Lives are thoſe of *Jerome Fracaſtor* of *Verona*, famous for his excellent Poem entitled *Syphilis, ſive Morbus Gallicus*, not to mention his other Works; *Pibrac*; *Nicolas Faber*; *Andrew*

Maurocenus; *James*, *John*, *Andrew*, and *Hugh Guijon*, four Brothers; *John Rutgerſius*; *Peter Caſanova*; *James Palmerius*; *Olaus Borrichius*; *John Vincent Pinellus*; Sir *Robert Cotton*; *Octavius Pantagathus*; *Fulvius Urſinus*; and *John Philip Pfeiffer*. The Author of this Collection has thought fit to inſert among thoſe Lives that of *John Oporinus*, a famous Printer, with a large Catalogue of the Books printed by him. A Second Volume of the Lives of learned Men, that are grown very ſcarce, will be publiſhed hereafter by the ſame Author.

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ARTICLE XLIX.

LEYDEN.

M. *Duker* has lately publiſhed a New Edition of ſeveral Pieces concerning the *Latin* Style of the ancient Civilians, to which he has added ſeveral Obſervations of his own.

Opuſcula varia de Latinitate Juriſconſultorum Veterum. Junctim edidit, & Animadverſiones addidit Carolus Andreas Dukerus. Lugduni Batavorum, 1711. in a ſmall 8*vo*.

That Collection contains, 1. The 29 laſt Chapters of the VIth Book of *Laurentius Valla*, *de Elegantiis Linguæ Latinæ*. 2. The Apology of *Andreas Alciatus* againſt *Valla*. 3. The Defenſe of *Valla* againſt *Alciatus* by *Franciſcus Floridus Sabinus*. 4. *Veterum Juriſconſultorum adverſus Laurentii Vallæ Reprehenſiones Defenſio*, *J. C. P. J. C. A.* 5. *De verbis non ſatis probatæ Latinitatis, aut non ex recepta ſignificatione, vel contra Grammaticorum regulas, à Juriſconſultis uſurpatis.* 6. *De Repetitis iiſdem verbis in Digeſtis.* 7. *De Etymologiis Juris Civilis.* The Four laſt Pieces are little known. They were printed at *Paris*

1583. in 8*vo.* and added to the 4th Edition of *Nicolas Valla, De rebus Dubiis & Quæſtionibus in Jure Controverſis,* Publiſhed at *Paris* in the ſame Year. M. *Duker* thinks, that a New Edition of thoſe four Pieces will be very acceptable to the Publick. They were written by one and the ſame Author.

BRUSSELS.

THE Hiſtory of the Dutchy of *Luxemburg,* written by *John Bertelius* Abbot of *Epternac,* will be ſhortly Reprinted.

Hiſtoria Luxemburgenſis, ſeu Commentarius de Ducum Luxemburg. ortu, &c. *uſque ad Albertum Archiducem.*

A NEW Edition of *Molinet*'s Chronicles is actually in the Preſs. *Molinet* was Hiſtoriographer to *Charles the Bold,* Duke of *Burgundy.*

PARIS.

MR. *Cot,* a Letter-Founder and Printer, and Bookſeller of the Royal Academy of Inſcriptions and Medals, will ſhortly ſend to the Preſs *a General Hiſtory of Caſting Letters, and of Printing.* The Work is divided into Three Parts.

In the firſt, the Author treats of the Origin and Progreſs of Writing. Having diſcourſed of the Characters that were uſed in ancient Times, he gives ſeveral Tables, wherein the Symbolical and Alphabetical Characters of ſeveral Nations are explained. Afterwards, ſpeaking of the moſt ancient Libraries, and of the Manuſcripts whereof they conſiſted, he enquires into the Rules whereby one may judge of the Antiquity of Manuſcripts. From thence he proceeds to treat of all the Materials made uſe of to write Books among the *Greeks* and the *Romans,* and of the Tranſcribers who have been ſucceeded by Printers.

Caſting of Letters and Printing make the Subject of the ſecond Part. The Author ſhews how and when thoſe two Arts were invented, and deſcribes the Letters, Matrices, *&c.* The different Characters that have been, and are actually uſed in Printing, are placed in a proper Order with their Hiſtory. The Author explains by the by the different Methods of Engraving, and does not forget the *Chineſe* way of Printing. Laſtly, He makes ſeveral Remarks upon the Compoſition of the Metal of Caſt-Letters, upon Muſical Notes, the Figures of Aſtronomers, the Signs uſed in Chymiſtry and Phyſick, the Notes of Civilians, and the ancient Abbreviations.

The Third Part concerns only the Work of Printing, that is, the neceſſary Preparations for the Ornament of Books; the Figure of different Impoſitions; the Marks uſed by Authors to correct the Proofs; the manner of making Ink; the Deſcription of the Preſs, Caſes, and many other Implements made uſe of in Printing. The Author gives an Account of the beſt Performances of Letter-Founders and Printers in each kind of Character. He takes notice of thoſe, who diſtinguiſhed themſelves by the Beauty or Correction of their Works, by their Skill in Philology, and their Enquiries into Antiquity. He ſhews, how ſeveral Popes, Emperours and Kings, have encouraged Printing, and what Charges they have been at upon that account. He diſcourſes of the Approbation of Books, the Marks of Bookſellers, Privileges, *&c.* He gives a General Liſt of all the Towns where Books have been printed; and concludes with a Dictionary of the Terms peculiar to the Arts of Caſting Letters, and Printing, and thoſe that depend upon them. This Work will be adorned with above a Hundred Copper-Plates.

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ARTICLE L.

THESAURUS THEOLOGICUS, *or, a Compleat Syſtem of Divinity: ſummed up in brief Notes upon ſelect Places of the Old and New Teſtament. Wherein the Sacred Text is reduced under proper Heads, explained and illuſtrated with the Opinions and Authorities of the Ancient Fathers, Councils,* &c. *By* WILLIAM BEVERIDGE, *D. D. late Lord Biſhop of* S. Aſaph. London: *Printed by* Geo. James, *for* Richard Smith, *in* Exeter-Exchange *in the* Strand, MDCCXI. *in* 8vo. Vol. III. *Pagg.* 424. Vol. IV. *Pagg.* 400, *beſides the Indexes.*

THESE two laſt Volumes of the *Theological Treaſure* are like the two firſt, of which I have given an account in the ſecond Volume, *Art.* XI. The whole Work contains ſo many Hints and Obſervations upon a great number of Texts, and ſo many Diviſions and Subdiviſions, that a Divine may eaſily make a good Sermon with ſuch a Help. Three things, among others, are neceſſary to make an excellent Preacher: A profound Study of the Holy Scripture; a great Skill in Morals; and a great Knowledge of Men. The Holy Scripture, *well underſtood*, affords a thouſand admirable Thoughts: It is an inexhauſtible Source of ſolid and uſeful Reflexions; and a Paſſage out of the Sacred Writings, well choſen, and fitly applied, never fails to produce a very good Effect. It appears from the printed Sermons of the *Roman Catholick* Preachers in *France*, that they have ſtudied human Nature, and made a great Progreſs in Morals; but they frequently miſtake the true Senſe of the Scripture, and make a wrong Application of ſeveral Texts. To give but one Inſtance of it: Can any thing be more improper than this Obſervation of a Famous Biſhop of that Country, which I have read in one of his Sermons? *God*, ſays that Prelate, *bears the Saints out of Love and Affection for them; but he hears his Son out of Reſpect for him:* Exauditus eſt pro ſua reverentia. The Biſhop finding in the Vulgar Bible the Words *pro ſua reverentia* added to *exauditus eſt*, inferred from thence, that God the Father hears his Son Jeſus Chriſt *out of Reſpect and Veneration* for him; and gives it as the true Senſe of the Apoſtle. The Proteſtant Preachers are generally more careful to get a true Knowledge of the Holy Scripture. Any one who peruſes this *Theological Treaſure*, will eaſily perceive that the late Biſhop of St. *Aſaph* applied himſelf in a particular manner to that Study; and 'tis well known that he was an excellent Textuary.

There is in the IVth Volume of this Work a *Latin* Sermon preached by the Biſhop before the Convocation, which he concludes with theſe Words. * *Let God ariſe, and let his Enemies be ſcattered. May God daily increaſe and proſper our Church, and hinder the Gates of* Rome *and* Geneva, *and of Hell from prevailing againſt her*, &c. I think, there are now but few Divines, who believe that the Clergy of *Geneva* are Enemies to Epiſcopacy, and the Ceremonies of the Church of *England*. The late Mr. *T.* Profeſſor of Divinity at *Geneva*, a Learned and Grave Man, and one of the moſt Venerable Divines that I ever ſaw, had a great Reſpect for the Church of *England*, and told me with his uſual Ingenuity, † *I am*

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* Exurgat itaque Deus, & diſſipentur inimici ejus. Faxit ut Eccleſia noſtra, vel potius ſua, magis magiſque indies ſtabiliatur, floreatque. Faxit, ut nec Romæ, nec Genevæ, nec ipſæ inferorum portæ adverſus eam unquam prævaleant, *&c.*

† *I muſt obſerve that this excellent Man ſpoke all the while with great Zeal in favour of Epiſcopacy.*

ſo far from being prejudiced againſt Epiſcopacy, that if I was in England, *and had a Biſhoprick offered me, I would not refuſe it.*

Our Illuſtrious Prelate obſerves, that the Song of *Solomon is a Spiritual Song, indited by the Holy Ghoſt, and penned by* Solomon, *to be ſung, as it were, at the Eſpouſals and* Nuptials *of a Soul to Chriſt,* &c. and that the Church *deſcribes Chriſt from head to foot, intimating that every thing about him is lovely and amiable,* &c. *Grotius* * is one of thoſe Interpreters, who believe that this Book is a Dialogue between *Solomon* and his Royal Conſort; but he commends thoſe pious Souls, that put an Evangelical Senſe upon it. The *Jewiſh* Writers ſay, "The Book "of *Canticles* was wrote in *Solomon*'s Youth; the *Pro-*"*verbs,* when he was of riper Years; the *Eccleſiaſtes,* "when he was old, and repented of the Sins he had "been drawn into by the Snares of Women, who had "made this admirable Perſon as great an Example of "Folly, as he had been before of Wiſdom. Whence "the common Saying of theirs: *Men compoſe Songs,* "*when they are young; Parables, when they are grown to* "*be perfect Men; and Diſcourſes of the Vanity of Things,* "*when they are old* †". If the Obſervations of the Rabbins were generally as judicious as this, their Works would be more valuable than they are.

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* *Preface to his Annotations upon the Song of* Solomon.

† Dr. *Simon Patrick,* late Biſhop of *Ely,* Preface to his Paraphraſe on the *Proverbs,* N°, X. *London,* 1697.

Article LI.

Jac. Perizonii Origines Babylonicæ & Ægyptiacæ Tomis II. Quorum prior Babylonica, & Turris in terra Sinear exſtructæ, ac Diſperſionis hominum ex ea, rationem ac hiſtoriam continet. Lugduni Batavorum, apud Johannem Vander Linden, Juniorem. MDCCXI.

That is,

THE ANTIQUITIES of Babylon *and* Egypt, *by* James Perizonius *in two Volumes.* Vol. I. *Containing an Account of the Antiquities of* Babylon, *and the Hiſtory of the Tower raiſed in the Land of* Shinar, *and of the Diſperſion of Men occaſioned by it.* Leyden. 1711. *in* 8vo. *Pagg.* 376.

M. *Perizonius* has collected into one Volume ſeveral Diſſertations concerning the Antiquities of *Babylon,* which he publiſhed many Years ago. He has added to them ſeveral new Obſervations, and is not aſhamed to own that he is now of another Opinion in ſome Things relating to this Subject. That Learned Man is very ſenſible of the Uncertainty of the moſt Ancient Hiſtories. Thoſe Hiſtories were generally built upon fabulous Accounts, and uncertain Traditions. The moſt conſiderable Exploits of great Men, or of a whole Nation, were at firſt tranſmitted to Poſterity in Songs, which occaſioned the fabulous Hiſtory of the *Greeks*. Every body knows that the Ancients themſelves diſtinguiſh three ſorts of Time; the *obſcure* or *unknown* Time, that preceded the Uſe of thoſe Songs; the *fabulous* Time, known only by thoſe Songs; and the *hiſtorical* Time, which began when Men had more certain Monuments, and when Care was taken to write down Annals. This Hiſtorical Time begins in the *Eaſt* with the Kingdom of *Perſia*; in *Greece* with the *Olympiads*, or rather with the Return of the *Heraclidæ* into *Peloponneſus*; and in *Italy* with the building of *Rome*, or the taking of that City by the *Gauls*. The late Mr. *Dodwell* made ſeveral judicious Obſervations concerning the uncertainty of the moſt Ancient *Greek* Genealogies and Hiſtories, in his Diſſertation *De ætate Phalaridis* *.

The difficulty of clearing the Chronology of the Ancient Times has not diſcouraged M. *Perizonius*. He endeavours to diſtinguiſh thoſe Things that are certain or only probable, from thoſe that are fabulous or uncertain. Such a Deſign is commendable and uſeful; and I wiſh the ture of the Subject could allow me to give a very particular Account of his learned Performance.

M. *Perizonius* having ſhewn, that *Babylon* was founded in the Days of *Phaleg*, as we read in *Geneſis*, in the beginning of the ſecond Century after the Deluge, and that *Nimrod* was the firſt King of it, undertakes to prove, that the Number of Years, during which Aſtronomical Obſervations had been made at *Babylon*, to the time of *Alexander the Great*, as *Calliſthenes* obſerved, agrees with the Scripture. In the next place, the Author ſhews the Vanity of the *Chaldæans* in aſcribing to themſelves a prodigious Antiquity; which gives him occaſion to explain a Paſſage of *Pliny* and *Tatian*. Afterwards he enquires into the Cauſe and the Beginning of the *Babylonian* Epoch of Aſtronomical Obſervations; and ſhews why it is not more ancient than the Reign of *Nabonaſſar*.

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* Sect. 10. & Sect. 11. pag. 24, 25. *London*, 1704.

Sir *John Marſham* maintains, that there is no mention made of the City, or Kingdom of ***Babylon***, either in the Holy Scripture, or in profane Authors; before the Reign of *Nabonaſſar*. M. ***Perizonius*** undertakes to prove the contrary againſt that Learned Man. He makes ſeveral Obſervations relating to this Head; and affirms that ***Nimrod*** lived at ***Babel*** or ***Babylon***, and was King of that City even after the Diſperſion. According to profane Writers ***Babylon*** was founded by ***Semiramis***, or ***Belus***. Sir *John Marſham* rejects their Teſtimony, and aſcribes the Foundation of that City to the ***Egyptians***. Our Author anſwers the Reaſons alledged by that ***Engliſh*** Writer to prove this Aſſertion, and then proceeds to examine a Paſſage of the Prophet *Iſaiah*, Ch. III. v. 13. whereby Sir *John Marſham* pretends to ſhew that ***Babylon*** was not more ancient than the Time of ***Nabonaſſar***. The Senſe which that Learned Man puts upon that Paſſage, appears ſo unreaſonable to M. *Perizonius*, that he makes this Reflexion upon it. *Quid alii de tali interpretatione ſentiant, neſcio. Certe ego ferme crediderim, Virum Doctiſſimum eam commentum,* non quod vere ita ſentiret, *ſed ut paradoxam plane & falſiſſimam ſententiam, à Scriptura S. prout ſemper & communiter eſt expoſita, ac veteris hiſtoriæ conſenſu recedentem, ex ea tamen ipſa Scriptura, qualicunque modo, ſpecie, aut animo, tueretur.* The Readers will be apt to think, that Sir *John Marſham* does not deſerve ſuch a ſevere Reflexion. The Explication of the Paſſage in *Iſaiah* is attended with ſome Obſervations, wherein M. *Perizonius* is willing to believe that *Babylon* was embelliſhed or enlarged by *Semiramis*. As for the ancient ***Belus*** of ***Babylon***, mentioned by Heathen Authors, he takes him to be the ſame with *Nimrod*, mentioned by *Moſes*, and confirms his Opinion by a remarkable Paſſage of ***Alexander Polyhiſtor***, quoted by *Euſebius, Præpar. Evang.* IX. 18. That Paſſage deſerves to be inſerted here. It imports, that *the Giants, who inhabited the Country of* Babylon, *were killed by the Gods for their Impiety; and that* Belus, *the only one who eſcaped, dwelt in* Babylon, *and built a Tower, where he lived, that was called* Belus *from the Name of the Builder.*

The remaining part of this Book may be looked upon as a critical Commentary upon the nine firſt Verſes of the XIth Chapter of *Geneſis*, which contain a ſhort Account of the Building of the Tower of *Babel*, and of the Diſperſion of Men. M. *Perizonius* maintains, that all Men living were then gathered in the Land of *Shinar*, and formed but one Nation. He confutes thoſe, who affirm the contrary; and makes ſome other Obſervations. He ſhews that the Hiſtory of the Tower of *Babel*, &c. ought to be literally underſtood; and proves it from the Words and Scope of *Moſes*, and from Matter of Fact.

M. *Vitringa*, Profeſſor in the Univerſity of *Franeker*, pretends in his *Obſervationes Sacræ*, that the Language of thoſe, who undertook to build the Tower of *Babel*, was not really confounded; and explains the Words of *Moſes* in another Senſe. The Sacred Writer ſays, that *the whole Earth was OF ONE LANGUAGE and OF ONE SPEECH*: Which M. *Vitringa* underſtands, as if *Moſes* had meant that all Men were *of the ſame Mind*, and that there was a perfect Agreement among them. And therefore when *Moſes* adds, that God ſaid, *Let us go down, and there confound their Language, that they may not underſtand one another's Speech*; that Learned Man explains thoſe Words thus, *Let us ſow Diſcord among them, that they may no longer act in concert, and live in a good Union.* I ſhall obſerve that M. *Vitringa* is not the firſt Author of this Interpretation: I have read it in a Book of the Learned Biſhop *Ward* againſt Mr. *Hobbes*. The Paſſage may be ſeen in the Margin *. M. *Perizonius* does very well confute that new Explication, and plainly ſhews that the Words of the Sacred Text ought to be underſtood in the Senſe commonly put upon them.

Interpreters don't agree about the Senſe of this Paſſage: *And they ſaid, Go to, let us build us a City and a*

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* Nolo illud exagitare, ubi aſſerit (*Hobbius*) *voces à Deo doctas, ad turrim Babel in deſuetudinem abiiſſe*: Quanquam ego illud nulla eum ratione evincere poſſe exiſtimem, mihique credibile ſit *labiorum* illam confuſionem, de qua loquitur Scriptura, ad *animorum* potius diſcordiam, quam ad *linguarum* diſcrepantiam, eſſe referendam. *Biſhop* Ward, In Thomæ Hobbii Philoſophiam Exercitatio Epiſtolica. *Pag*, 28. *Oxon.* 1656.

Tower, whoſe Top may reach into Heaven; and let us make us a Name, leſt we be ſcattered abroad upon the face of the whole Earth. The greateſt difficulty lies in theſe Words, *let us make us a Name*; for it does not appear that they have any Coherence with the following Words, *leſt we be ſcattered abroad upon the face of the whole Earth.* Some ſay, the Inhabitants of the Land of *Shinar* grew ſo impious, as to riſe up againſt God, and undertook to build a Tower of a prodigious height to attack him in Heaven. Others will have it, that Pride and Vanity moved them to raiſe that Tower, that they might perpetuate their Memory for ever. The *Jewiſh* Paraphraſts have an odd Imagination about it: They pretend that the *Hebrew* word *Sêm* ſignifies here *an Idol,* and not *a Name,* and paraphraſe the whole Paſſage thus: " Let us build a Tower, and ſet " an Idol on the Top of it, with a Sword in its Hand, " and let it appear, as it were, fighting for us". M. *Perizonius* rejects all thoſe Explications, and ſeveral others, and then propoſes his own. He believes that Tower was built for a preſent Uſe, and that therefore the *Hebrew* word *Sêm* ought not to be rendred *Nomen, a Name,* but *Signum, Monumentum, Indicium, a Sign, a Monument, a Mark,* to be ſeen at a great Diſtance, that Men wandring up and down with their Flocks ſhould not loſe themſelves, but return to their Habitations. 'Tis true the word *Sêm* is never to be found in that Senſe; but the Author makes ſeveral Grammatical Obſervations to ſhew that it had likewiſe that Signification, and conſequently may be ſo underſtood in the Paſſage abovementioned. Thoſe Obſervations are worth Reading: I ſhall only take notice of one. M. *Perizonius* derives the *Greek* word Σῆμα, which ſignifies *a Sign,* from the *Hebrew Sêm*; from whence he infers that the latter had alſo the ſame Signification. He obſerves that *Toſtatus* explains the whole Paſſage in the ſame Manner. I ſhall ſet down the Words of that excellent Commentator in the Margin *, being perſuaded that the Readers will not be diſpleaſed to find them here.

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* In litera Hebraica eſt (*Ne diſpergamur:*) Intelligebant enim, quod Turris eſſet tantæ altitudinis, quæ cœlum videbatur tangere, quaſi ubique terrarum, vel ſaltem in magna parte, videri poſſet: Et eam groſſiſſimam & ampliſſimam fecerunt, ſcilicet,

Our Author, in order to confirm his Explication, makes ſeveral Obſervations upon the Country of *Babylon*, the Time when Men pitched upon it to be the Place of their Abode, and their way of Living. The Land of *Shinar* was a flat Country, of a large Extent: Men, in thoſe ancient Times, were only taken up with the Care of their Flocks, and afraid of wild Beaſts: And therefore they wanted a Tower, a Sign, or a Monument, to keep together, and avoid a Diſperſion. If it be objected, that according to this Explication, the building of the Tower of *Babel* was an innocent thing; the Author owns it, and ſhews what has given occaſion to believe that it was a great Crime. However, thoſe Men were not altogether innocent: Their Sin conſiſted in reſolving to live together againſt the Will of God, and to prevent being diſperſed over the Face of the Earth. M. *Perizonius* adds, That the Confuſion of their Language was not a Puniſhment, but a Means which God made uſe of to force them to divide themſelves into ſeveral Bodies, and to inhabit ſeveral Parts of the Earth. That Confuſion was only for a Time, and not perpetual. Men continued to Speak the ſame Language after their Diſperſion; but in Proceſs of Time their Language was very much corrupted, and at laſt divided into many others.

ſcilicet, quod, quando aliquis vellet recedere ex aliqua cauſa à civitate illa, ubicunque eſſet, videret illam Turrim, & ſciret poſtea redire ad civitatem: Quod non contingeret, ſi non eſſet illa Turris ſic altiſſimè poſita, quia cum nondum eſſent itinera, per quæ Homines ſcirent ire & redire, indigebant aliquo alto ſigno, ut venirent, ne perderentur abeuntes, & diſpergerentur per totum Orbem; Et iſtam intentionem tangit aliqualiter Aben Ezra. Nec credo, quod ſit aliqua verior iſta, & ita concordans verbis textus & rectæ rationi. . . . . Sed tenendo literam Hebraicam, dicendum neceſſariò, quod homines intendebant ſimul manere omnes non longè ab illa turri, & ideo volebant eam facere talem, ut ubique eam videre poſſent, & non errarent, ſed redire ſcirent ad locum, & tunc *Celebrare Nomen* eſſet, facere Rem, ubique vel ex quocunque loco cognoſcibilem.

M. Perizonius *ſays upon the laſt Words of that* Spaniſh *Biſhop,* Hoc verò quid eſt aliud quam *Facere Signum* undique & ubique conſpicuum?

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ARTICLE LII.

LETTRES de M. FLECHIER Evêque de Niſmes, ſur divers Sujets. A Paris, chez Etienne Ganeau, rue Saint Jacques vis à vis la Fontaine Saint Severin, aux Armes de Dombes: Et Jacques Eſtiene, ruë Saint Jacques, au coin de la ruë de la Parchemirie, à la Vertu. MDCCXI.

That is,

The Letters of M. FLECHIER, *late Biſhop of* Niſmes, *upon ſeveral Subjects.* Paris, 1711. *in* 120. *pagg.* 328.

TWO Encomiums upon Biſhop *Flechier*, pronounced in the *French* Academy by the Archbiſhop of *Alby*, and the Abbot *Mongin*, have beeen prefixed to his Letters. They are both very Glorious to the Memory of that Prelate, who was an excellent Orator, and a Great Maſter of the *French* Language. " As long as the Wri-" tings of the Age of *Lewis* the Great, *ſays the Abbot* " Mongin, ſhall be admired for the Elegance of the " Style, the Beauty of the Expreſſion, the Juſtneſs of " Thoughts, the Variety of Turns, the Pomp and Mag-" nificence of Images, the Richneſs and Importance of " the Matter; it will be acknowledged, that the Illu-" ſtrious *Flechier* was in a manner the Father and Inven-" ter of them; That he was the firſt who introduced a

“ bright and noble Eloquence into the Pulpit; who taught the Graces how to ſpeak the Language of Piety and Religion; who made the Muſes Chriſtian; who inſtructed them to proclaim the Virtues of the Saints, and to ſing the Glory of Martyrs; who, if I may ſay ſo, took away the *Caduceus* from a dumb Idol, and put it into the Hands of Truth.

The *French* Language has been very much improved within theſe ſixty Years; and if *Turnebus* had lived in our Days, he would not have been ſo fond of the *Latin* Tongue, as to ſay, that it was impoſſible to compoſe any excellent Work in *French*. That Author, though a *Frenchman*, uſed to ſay, That the *French* Language was *too mean to be ſuſceptible of any noble Invention, and only proper for domeſtick Affairs* *. *Lewis Nogarola* † was ſtill more prejudiced againſt the *Italian* Tongue; for he maintained, That all Gentlemen in *Italy*, which was his Native Country, ſhould ſpeak no other Language but *Latin*, and that the *Italian* ſhould be left to the Vulgar. A *Portugueze* Writer (*Gaſpar Varerius* ‡) is very diverting upon the ſame Subject. That Author dedicated a Book to Cardinal *Marc Antony Amulius*. He appears very angry with the *Italians* in his Epiſtle Dedicatory, becauſe they took great care to cultivate their own Language, which is only a Corruption of the *Latin*, and were not aſhamed to ſpend a great deal of Time in poliſhing and perfecting the *Italian* Tongue, inſtead of uſing their utmoſt Endeavours to reſtore among them the Elegance of the *Latin*. He wonders the *Italians* ſhould be ſo fond of their Language, as to tranſlate *Greek* and *Latin* Authors; *Idque* (ſays he) *contentione tanta atque diligentia, ut nullus jam fere ſit vel Græcus vel Latinus Author, qui in hanc Linguæ Latinæ fecem converſus non reperiatur*. He adds,

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* *Paſquier*'s Letters, Letter II. of the Firſt Book, *Lyons*, 1597.

† In a Letter concerning the *Greek* Writers of *Italy*, reprinted among the *Opuſcula Mythologica*, &c. collected by D. *Gale*.

‡ Cenſura in quendam Autorem, qui ſub falſa Inſcriptione Beroſi Chaldæi circumfertur, Gaſpare Varrerio Autore. *That Piece has been reprinted in the* Bibliotheca Patrum, *Tom*. 2. *pag*, 529. & ſeq. Lyons, 1677. *I make uſe of that Edition*.

That one might bear with it, if the *Italians* had any Poets, Orators and Hiſtorians, that could be compared with the Ancients. But 'tis far otherwiſe. What are the Works, ſay he, of *Petrarch* and *Boccaccio*, who are looked upon as the Reſtorers of the *Italian* Tongue? The former, a Prieſt of Jeſus Chriſt, has left us a vaſt Number of Amorous Verſes, wherein he praiſes an obſcure Woman, who was neither *Semiramis*, nor *Artemiſia*, nor *Zenobia*. That's his Iliad, or his Æneid. The latter, in his divine *Decamerone*, as it is called, entertains the Reader with mere Trifles and old Women's Tales, deſtitute of all Learning, and rather calculated for the ignorant Vulgar, and unchaſt Women, than for learned and virtuous Perſons. Laſtly, The Author is afraid this ill Taſte will bring again into *Italy* the Ignorance that prevailed in the Time of the *Goths*. He adds, That if other Nations, in Imitation of the *Italians*, ſhould neglect the *Latin* Tongue, and make it their chief Buſineſs to poliſh their own Language, *Greek* and *Latin* would quickly be loſt with the Arts and Sciences.

Thoſe Authors were apprehenſive, that too great an Application to the modern Languages would be prejudicial to Learning: And indeed it may be ſaid, that ever ſince the *French* made it their Buſineſs to cultivate and improve their Language, *France* has not been ſo Learned as it was before. I am far from blaming thoſe, who endeavour to write and ſpeak politely; but I think, Learning is much more advantageous to a Nation, than the Purity and Elegance of the Style. Learning is an excellent Antidote againſt Superſtition, Bigotry, and Perſecution. The Politeneſs of the *French* increaſed with that of their Language; and yet, (who would believe it?) *France* never was more barbarous than when it was moſt Polite, as it appeared from the Perſecution of the *French* Proteſtants. In point of Religion, no Mercy can be expected from a powerful and bigoted Clergy, though never ſo polite.

To return to the Book, which makes the Subject of this Article: The Letters * of Biſhop *Flechier* are a perfect Model of Politeneſs. His Speech to the Duke of *Burgundy*, and the Duke of *Berry*, when thoſe two Princes came to *Niſmes*, is an excellent Piece of Oratory: It has been inſerted among the Biſhop's Letters. Here follow ſome Paſſages out of thoſe Letters.

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* *They are moſt of them Letters of Civility and Compliment.*

" Since you deſire to know the Hiſtory of our Croſs, " (*the Croſs of St.* Gervaſi,) I am willing to ſatisfy your " Curioſity. A Shepherd of *Provence*, going now and " then through our Dioceſe about his Trade, obſerved " in the Pariſh of St. *Gervaſius*, two Leagues from *Niſmes*, " a little Hill, which he looked upon as a proper " Place to ſet up a Croſs, and to make amends for the " Indignities offered to the Croſs in thoſe Places where " the Fanaticks had prevailed. He communicated his " Deſign to me; and I approved it. The Croſs was " made, bleſſed, and ſet up: People reſorted to it in " Crowds from the Neighbouring Pariſhes; and I can't " tell how a ſudden Devotion came to be raiſed in that " Place, and to ſpread it ſelf on all Sides. It appeared that " there was ſomething Extraordinary in it: Sick People " deſired to be carried thither; Many were eaſed; and " ſome believed they were recovered. Wiſe and credible " Perſons certify it: The Report of it goes into " the neighbouring Provinces, and from thence into others. " There is continually a great Concourſe of People " in that Place. . . . What is true and edifying, and " what I look upon as the true Miracle, is the Zeal, " Veneration, Silence and Order obſervable among ſuch " a Multitude, that come from different Countries. Six " or ſeven thouſand People have been ſeen in one Day " at that Croſs. Hitherto I have not decided the Matter, " being contented to prevent ſome Abuſes, and " to commend Piety". Lett. CXXI dated from *Niſmes* in *Auguſt* 1706.

" Devotion daily increaſes. Our Ladies having been " retired for three or four Days, went to St. *Gervaſi*, " where they received the Communion. That Proceſſion " was very edifying, and the fineſt that has been ſeen " at the Croſs. There were about fifteen hundred Women " of all Conditions, whom I ſaw go by, Two and

" Two, upon their return, each of them holding a " Wax Taper in their Hands, and ſinging the Litanies or Hymns of the Croſs, next to the Prieſts " placed at ſome Intervals, looking downwards in a " very moving manner". Lett. CLI. dated *April.* 23. 1707.

" That unhappy Battel, (*the Battel of* Ramelies *won* " *by the Duke of* Marlborough,) and its diſmal Conſequences, occaſioned a general Conſternation among " us. No body durſt write or enquire after News. The " *French* Vigor and Confidence were no longer to be " ſeen. The Duke of *Vendome* comes to retrieve the " Glory of the Nation, to revive their Emulation, and " enable them to get new Victores. I have great Hopes " from the Army he is to command; but I cannot forbear being concerned for that, which he has left, " though the Prince who is to ſucceed him, be never " ſo Wiſe and Valiant. That Young *Scipio* * is not ſufficiently acquainted with the Stratagems of *Annibal* †. *Lett.* CXXIV.

" Our States go on: A free Gift of three Millions: " Two Millions of Capitation granted to the King: " Abundance of Offices newly created, and of Impoſitions, which muſt be bought off or born; and " Mint-Bills over and above. We muſt aſſiſt the King: " The Miſery is very great. Peace! Peace!" *Lett.* CLXXXII.

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* *The Duke of* Orleans.

† *Prince* Eugene.

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ARTICLE LIII.

LEIPSICK.

A Deſcription of the Circles of the Empire, and of the Imperial Cities, has been publiſhed here in ſeveral Tables, containing an Account of the Origin, and the preſent State of each particular Circle.

Sciagraphia decem Circulorum S. Imperii Romani, ut Civitatum liberarum Imperii, in qua conciſè exactèque Circulorum & Civitatum ortus, progreſſus ſtatuſque modernus delineatur, & obſervationibus non ubique obviis ex Jure publico & privato illuſtratur, ut æquè in Theoria ac Praxi eorum conſtitutionem, directionem, & jura, tam in ſe quam Imperii ratione, diſtincta quadam idea recolere, accuratam de illis notitiam haurire, & occurrentes alias ſatis vexatas quæſtiones, mediocri judicio, ex correcta Membrorum diſtinctione miro compendio, abſque otioſa diſſentientium lectione, & ipſis rerum argumentis ſcrutari & diſcutere poſſimus.

M. *Plathner*, Doctor of Civil Law, and Syndic of the City of *Goſlar*, is the Author of this Deſcription of the Circles of the Empire: It is the moſt exact and the moſt inſtructive that ever was publiſhed.

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ARTICLE LIV.

*A SECOND * Extract of the Firſt Volume of the* BIBLIOTHEQUE CRITIQUE.

IX. THIS Chapter runs upon the Hiſtory aſcribed to *Sanchoniathon*, which contained an Account of the antient Theology of the *Phenicians*. M. *Simon* is inclined to believe that it was a ſuppoſititious Piece, forged about the Time of *Porphyry*. He raiſes ſeveral Objections againſt that Work, without pretending that they are demonſtrative Arguments: He only propoſes them as mere Conjectures.

X. The *Gallia Chriſtiana* makes the Subject of the next Chapter. The Author (Father *du Bois*, of the Oratory of *Paris*) obſerves, that there are many Faults in that Work. I have informed the Readers, that it is to be reprinted with great Improvements.

XI. *Antony Caucus*, Archbiſhop of *Corfu*, writ a Book entitled, *De Græcorum recentiorum hæreſibus*, and inſcribed it to Pope *Gregory* XIII †. M. *Simon* makes ſeveral judicious Reflexions upon that Book, and ſhews that the Author multiplies the Errors of the *Greek* Church without any Reaſon. He obſerves, that moſt Miſſionaries that are ſent into the *Levant*, do more harm than good to Religion. They judge of every thing by the Practice of their own Churches; and for want of underſtanding the ancient Theology, they call every Doctrine that does not agree with their Notions, a Hereſy.

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* See the firſt Extract in the XVIth. Article.

† That Book was never printed. There is a Manuſcript Copy of it in the Library of the King of *France*.

It muſt be confeſſed, that Hereſies have been ſtrangely multiplied through Ignorance and a blind Zeal. *Philaſtrius* *, Biſhop of *Breſcia* in the IVth Century, is a remarkable Author upon that account. He reckons among the Hereticks, thoſe who believed that Earthquakes are produced by natural Cauſes (*Hær.* 54.) According to that ancient Biſhop, whoever ſays that the Number of Years from the Beginning of the World is uncertain, ought to be looked upon as a Heretick (*Hær.* 63.) Thoſe who maintained that there are many Worlds, have been inſerted in his Catalogue of Hereſies (*Hær.* 65.) He mentions ſome Chriſtians, who believed that *Adam* and *Eve* were blind, before they eat the forbidden Fruit; which was the Reaſon why they knew not before that they were naked. *Philaſtrius* does not fail to call them Hereticks (*Hær.* 66.) Among the other pretended Hereticks that appear in his Catalogue, I ſhall only mention thoſe, who did not believe that *Noah* divided the World between his three Sons (*Hær.* 70.); Thoſe, who maintained that *David* was not the Author of the whole *Pſalter*, and that all the *Pſalms* are not diſpoſed according to the Order of Time (*Hær.* 79); and laſtly, Thoſe †, who, taking in a literal Senſe what we read in the Scripture, that *Solomon* had many Wives and Concubines, believed that this Prince was very much addicted to Woman (*Hær.* 98.) *Philaſtrius* calls thoſe who entertained ſuch Thoughts of *Solomon*, Heathens, impious Men, ignorant *Jews*; and pretends, that the Paſſage ought to be underſtood of the Spiritual Gifts, which Chriſt was to beſtow upon the Faithful.

Father *Baltus* ‡ undertakes to juſtify that Biſhop. “The Readers, *ſays he*, will find in it (*in* Philaſtrius's “ *Catalogue of Hereſies,*) many philoſophical Doctrines,

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* *In Catalogo Hæreſeon. Tom. 5. Biblioth. Patrum. Lugduni* 1677.

† Sunt Hæretici, qui cum legunt in Solomone, *Sexaginta reginæ & octoginta concubinæ & juvenculæ, quarum numerus non eſt*, putant eum mulierum cauſa & juvencularum atque concubinarum numerum edixiſſe, &c. Philaſtrius *expreſſes himſelf confuſedly upon this Head.*

‡ Defenſe des Peres accuſez de Platoniſme, *Pag.* 189, 190. *Paris*, 1711.

“ which now appear to us very indifferent, and even ſome that are true, placed among Heresies. That Holy Biſhop is accuſed of want of Judgment upon that account: But it ought to be conſidered, that every thing that came from the Heathens, appeared ſuſpicious and dangerous to thoſe Holy Biſhops, eſpecially in thoſe Times; and that they believed they could not, in Imitation of the Apoſtle, inſpire the Chriſtians with too great an Averſion for the *Pagan* Philoſophy, which had occaſioned moſt of the Hereſies of their Time. Thoſe Holy Men cannot be ſufficiently commended for their Vigilance, and the great Care they took to preſerve the Purity of the Chriſtian Faith. Nay, I dare ſay, that in a Matter of ſo great Importance, I think it is a laudable thing, to commit a fault by too great a Precaution. After all, what does it ſignify whether we be ignorant of ſome Truths in Natural Philoſophy and Aſtronomy, provided our Faith be pure and ſound? Is it not plain, as *Euſebius* * obſerves, to confound the Pride of the *Platoniſts*, that many Philoſophers have undone themſelves notwithſtanding that ſort of Knowledge, and have been guilty of the moſt ſhameful Errors; whereas many Men, though deſtitute of that Learning, arrived to the higheſt degree of Virtue, and became (to uſe *Euſebius*'s own Words) moſt excellent Philoſophers?

The Apology of that learned Jeſuit is far from being ſatisfactory: At this rate, one might juſtify the moſt ignorant and the moſt ſtupid Writers. Why ſhould any *Truth*, though it comes from the Heathens, *appear ſuſpicious and dangerous* to a Man of Senſe? I grant, that the ancient Fathers are highly to be commended, for endeavouring to preſerve the Purity of the Chriſtian Faith: But could the Chriſtian Faith be endangered by any of thoſe Opinions above-mentioned, which *Philaſtrius* calls *Hereſies*? I cannot believe that it is *a laudable thing* to call a Man a Heretick, when he is not ſo; nor do I think, that any *Truth* in Natural Philoſophy and Aſtronomy ought to be ſlighted. Thoſe Truths raiſe in us a greater

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* Euſeb. l. XIV. Præp. Evang. cap. X. in fine.

Admiration for the wiſe Author of Nature, and conſequently muſt needs be great Helps to Religion. No Chriſtian ought to be afraid of Philoſophy: Have we not ſeen Myſteries reconciled with Reaſon, by * one of the greateſt Philoſophers of our Age? Though I have a due Eſteem for the Writings of the Fathers, I think I may be allowed to ſay, that *Philaſtrius* wanted Judgment; and if a Divine ſhould write ſuch a Catalogue of Hereſies in our Days, he would loſe his Reputation for ever.

As the Number of Hereſies has been frequently multiplied without any Reaſon, 'tis alſo very probable that many ancient Hereticks were not ſo vicious as they have been repreſented. Many People are apt to fancy, that a Man who is not ſound in his Doctrine, cannot be ſound in his Morals, though the contrary does frequently appear. I ſhall give but one Inſtance of that Prejudice. When *Michael Servetus* was upon his Trial, the Judges were of Opinion that ſo great a Heretick had been a great Sinner; and therefore they asked him, *Whether he had never committed Fornication?* He anſwered, That he had never been guilty of that Sin. Being further asked, *How he could contain himſelf, (conſidering his Age †) ſince he never was married;* His Anſwer was, That he was impotent, through an Accident that happened to him in his Childhood ‡. But, replied the Judges, *Did you not ſay once, when they asked you why you would not marry, That there were Women enough to be had, without marrying? Servetus* anſwered, He did not remember that ever he ſaid any ſuch thing; and that if he did, he ſpoke it in jeſt **.

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* *The Author of the* Eſſay upon the Goodneſs of God, the Free-Will of Man, and the Origin of Evil.

† *He was then 44 Years of Age.*

‡ Pour ce qu'il ne ſe ſentoit pas potent, veu qu'il eſt coupé ſur un coſté, & de l'autre il eſt rompu.

** En gaudiſſerie, pour donner à entendre qu'il n'étoit pas impotent; car il n'avoit que faire de le laiſſer ſavoir.

That

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That Heretick was ſo fond of his New Doctrine from his younger Years, and his Thoughts were ſo bent upon it, that 'tis not improbable he would have lived a chaſte Life, had he had all the Vigor of a Man. To return to M. *Simon*.

XII. There is in M. *Colbert's* Library a Book aſcribed to *Adam*: It is written in the *Chaldaick* Language. M. *de la Croix* brought it from the *Levant*, and had it from the *Chriſtians of* St. John. That Book ought not to be confounded with another forged by the Cabbaliſtical *Jews*, and aſcribed likewiſe to *Adam*.

XIII. A *Greek* Manuſcript * of all the Prophets, lodged in the Library of the Jeſuits at *Paris*, makes the Subject of this Chapter. That Manuſcript is above Eight hundred Years old, if one may judge of it by the Form of the Characters. The Author wonders that Father *Bernard de Montfaucon* ſhould ſay in his *Diarium Italicum*, that this MS. is as Ancient as any in the *Vatican*. It is not written in Capital Letters, nor without Accents, as that Father affirms; and therefore, ſays our Author, one may very well doubt of the Antiquity and other Qualifications of the MSS. of *Italy* mentioned by *Dom Bernard*, ſince he was plainly miſtaken about a MS. that is at *Paris*, and in a Library where every body may ſee it. M. *Simon* obſerves that *Curterius*, who publiſhed the *Greek* Commentary of *Procopius* upon *Iſaiah* with the *Greek* Text of that Prophet, ſuch as it is in the MS. of the Jeſuits, miſtook ſeveral Paſſages, and advanced ſeveral Things in his Preface, that are not true, though he pretends to prove them by the Authority of his MS. Some of thoſe Miſtakes may be ſeen in this Chapter.

XIV. The XIVth contains an Account of a ſcarce Book, written by *Gregorius Protoſyncellus*, and printed at *Venice* in 1635. It is entitled, *An Abridgment of the Divine and Holy Doctrines of the Church, compoſed in the Modern* Greek *for the Benefit of Chriſtians, by* Gregory, *a Prieſt and a Monk, and* Protoſyncellus *of the great Church, that be-*

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* With the *Aſterisks* and *Obeli*; beſides ſome Paſſages of the ancient *Greek* Edition of *Lucian* in the Margins.

longs to the New Monaſtery of Chio. That Book is written by way of Catechiſm. M. *Simon* ſays, that this Author is none of thoſe *Greeks*, who embraced the Communion of the Church of *Rome*, and that he gives a faithful Account of all the Doctrines of the *Greek* Church.

XV. In the next Chapter, M. *Simon* gives us an Extract of a Manuſcript Book written by *Meletius Syricus* againſt the famous Confeſſion of Faith of *Cyril Lucar* Patriarch of *Conſtantinople*. *Meletius* made an end of that Piece at *Conſtantinople*, in *November* 1640. The Deſign of that Author was to ſhew, that the Patriarch *Cyril* had not delivered in his Confeſſion the true Doctrine of the *Greek* Church.

XVI. The Author has inſerted in this Chapter ſeveral Extracts of a Manuſcript Relation, concerning the preſent State of the *Mingrelians* and *Georgians*. That Relation was written in *Italian* by Father *Zampi* a Miſſionary, who gave it to Sir *John Chardin*. M. *Simon* makes ſeveral Obſervations upon it, and pretends that the Miſſionary has not fairly repreſented ſeveral Practices and Doctrines of thoſe Two Nations. I have informed the Readers, that Sir *John Chardin* has publiſhed the whole Relation of Father *Zampi* in the firſt Volume of his Travels.

XVII. This Chapter contains ſeveral critical Remarks upon the *Hiſtoria Literaria* of Dr. *Cave*. That Doctor ſays the moſt ancient Editions of the Fathers are the moſt Faithful. M. *Simon* is of a quite different Opinion, and maintains that the new Editions of the Fathers, and of profane Authors, are printed from better MSS. and are more exact.

Aldus Manutius is one of the firſt, who publiſhed *Greek* Authors. He generally put into the Hands of his Workmen the Copies he had, without collating them with other Manuſcripts. He printed in that manner the firſt *Greek* Edition of *Plutarch*, and of ſome other *Greek* Books. The firſt Editions of *Plutarch* were very faulty, till that of *Henry Stephens* came out; and the latter was corrected by other MSS. in the ſubſequent Editions. 'Tis true *Aldus* had ſome learned Men in his Houſe, and *Eraſmus* among others, whom he paid to reviſe the MSS. before they were ſent to the Preſs. But, not to ſay that thoſe learned Men could not correct all the MSS. printed by *Aldus*, they read them too haſtily. Beſides, the Bookſellers of thoſe Times had not many MSS. of one and the ſame Author to compare them together. The firſt Edition of St. *Chryſoſtome's* Commentaries upon St. *Paul's* Epiſtles, publiſhed at *Verona*, plainly ſhews that in thoſe Times moſt Books were only printed from one Manuſcript, which frequently proved very imperfect. There were more *Latin* Fathers printed at *Rome*, ſoon after the Invention of Printing, than in any other Place; but 'tis well known, that thoſe Editions are far from being exact.

One of the Reaſons alledged by Dr. *Cave* to prove, that the firſt Editions of the Fathers are more Faithful than others, is this, *viz.* That before the Controverſies between the Proteſtants and the *Roman* Catholicks, there was no Pretence to corrupt the Editions of Eccleſiaſtical Writers. M. *Simon* denies, that the new Editions of the Fathers have been deſignedly corrupted or ſuppreſſed by the *Roman* Catholicks on Account of their Diſputes with the Proteſtants. Dr *Cave* alledges the *Venice*-Edition of St. *Auſtin* in 4*to* 1584. The Publiſhers of that Edition declare in the Title, that they have taken care to leave out every thing, that might infect the Catholicks with Hereſy, or bring them off from the Orthodox Faith. I have ſeen that Edition: The Title of the Firſt Volume runs thus: *Divi Aurelii Auguſtini Hipponenſis Epiſcopi Opera. Tomus I. in quo præter locorum multorum reſtitutionem, ſecundum collationem veterum exemplarium, curavimus removeri ea omnia, quæ fidelium mentes Hæretica pravitate poſſent inficere, aut à Catholica & Orthodoxa fide deviare. Venetiis apud Juntas* 1584. 'Tis to be obſerved that this Edition is the ſame with that of the Year 1570. publiſhed likewiſe at *Venice*. Any one would be apt to infer from that Title, that the Works of St. *Auguſtin* have been deſignedly corrupted in that Edition; and therefore Dr. *Cave*, M. *le Clerc**, and ſeveral other Proteſtants who affirm it, are very excuſable. I was one * of thoſe who believed it, till I was undeceived by M. *Simon*. He aſſures us, that the Text of St. *Auguſtin* is the ſame in that Edition as in all others: No Alteration has been made in it: The Editors have only left out the *Summaries* and *ſhort Notes* that were in the Margins of the former Editions; and they meant nothing elſe by the Words of the Title above-mentioned. It was ordered in the *Indices Expurgatorii*, that all Summaries or *Scholia*, which might be prejudicial to the Doctrine of the Church of *Rome*, ſhould be left out of the new Editions of the Fathers. The *Louvain*-Divines do ſometimes mention the *Scholia* of *Eraſmus* in their Notes upon St. *Auguſtin*, and have left out ſome. The ſame has been practiced by the *Roman* Catholicks in their Editions of many other Fathers, eſpecially in that of St. *Chryſoſtome*.

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* *Preface to the firſt Volume of his* Ars Critica.

I ſhall occaſionally make an Obſervation relating to this Subject. *Francis Junius* ſays †, that being at *Lyons* in 1559. and the Year following, *Frelon* was Printing the Works of St. *Ambroſe* in a very fine Letter, and that Two Cordeliers, appointed for that purpoſe, took the Sheets printed from the ancient Copies of that Father, and having made as many Alterations as they thought fit, had them reprinted again. *Junius* relates the thing as an Eye-witneſs. I have been informed, that the Editors of the laſt Edition of St. *Ambroſe* at *Paris*, enquired every where for the Edition mentioned by *Junius*, but could not hear of it; from whence ſome infer that *Junius* was miſtaken: But it might be ſaid, that it was entirely ſuppreſſed.

Our Author denies, that the *Roman* Catholicks have ſuppreſſed the firſt Editions of the Fathers, as much as they could poſſibly do it. If thoſe Editions are grown ſcarce, ſays he, 'tis becauſe they were neglected, when better ones came out. There are ſtill many of them in the beſt Libraries, eſpecially at *Paris*, where they may be collated with the new ones.

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* "I ſhould have conſidered; 1. That the Title was not "a ſufficient Reaſon to make me think ſo: 2. That if the "Editors had corrupted the Text of St. *Auguſtin*, they would "not have proclaimed ſuch a pious Fraud, or rather ſuch a "Piece of Knavery, and conſequently declared that St. *Auguſtin* "was a Heretick.

† *In his Preface to the* Index Expurgatorius, *publiſhed in the* Low-Countries.

M. *Simon* owns that the firſt Editions of Books written by the modern Divines are more valuable than the laſt, and ought to be carefully enquired after by thoſe, who deſire to be informed of their true Opinions. The firſt Editions of *Cajetan*, not to mention many other Divines, differ in many Things from thoſe that came out ſince. Moſt religious Communities pretend to have a Right to reform their Writers: Nay, the *Dominicans* made a Statute about it. The Jeſuits have alſo taken the Liberty to make ſome Alterations in their Authors: There are ſome remarkable Inſtances of it in the *Summa* of *Toletus*.

As for what concerns the ancient Fathers, no religious Community, (ſays the Author) had a private Reaſon to reform their Writings. If ſuch a thing has been practiced, 'tis but ſeldom, and only by ſome imprudent or ignorant Criticks. In ſuch a Caſe thoſe Alterations may be rectified by other Editions. The Edition of St. *Ambroſe*, publiſhed at *Rome*, has been ill uſed, and equally rejected by the Proteſtants and *Roman* Catholicks. However, the Alterations that have been made in it, do not properly concern Matters of Religion. Thoſe who procured that Edition, undertook only to render St. *Ambroſe* more intelligible, eſpecially in his Quotations out of the Holy Scripture.

The laſt Editions of the Fathers muſt needs be more valuable than the firſt, when they are publiſhed by learned Men, ſince they contain many various Readings and Corrections from the beſt Copies. Dr. *Cave* does very much commend the Editions of the Fathers publiſhed by *Eraſmus*. M. *Simon* acknowledges the great Merit of that Author; but he ſays, that when he compares the Editions of *Eraſmus* with thoſe that came out ſince, they appear to him very imperfect, and like *Embryo's* and unformed Bodies.

The *Stephens*, *Turnebus* and *Morel*, deſerve the Encomiums which Dr *Cave* beſtows upon them for their noble Editions of the *Greek* Fathers; but moſt of the new Editions of thoſe Fathers are much more valuable, ſince they have been collated by learned Men with a great Number of Manuſcripts. *Euſebius de Præparatione Evangelica,* publiſhed by *Vigerius,* is a good Inſtance of it. That Jeſuit might have given us a more exact Edition of that Work, if he had conſulted all the *Greek* MSS. that are in the Library of the King of *France.* There is now a greater Plenty of all ſorts of MSS. at *Rome,* than there was after the Invention of Printing. The Library of the *Vatican* was but poor, before it was enriched with the Spoils of the *Palatin.* The *Barberin* Library was alſo enlarged with many *Greek* MSS. under Pope *Urban* VIII. 'Tis well known, that thoſe of Chancellor *Seguier,* and M. *Colbert,* abound with all Sorts of Manuſcripts. Though many Books of the King of *France*'s Library have been made publick, it is not exhauſted. M. *Simon* makes all thoſe Obſervations, to ſhew that we have now a greater Quantity of MSS. than when the firſt Editions of the Fathers came out; and that therefore Dr. *Cave* ſhould not have ſaid, that the firſt Editions were made from the beſt Manuſcripts; *ex optimis quibuſvis Manuſcriptis expreſſæ.*

XVIII. There is in the Library of the King of *France* a fair *Latin* Manuſcript of the Four Goſpels, written 800 Years ago at leaſt in old *Saxon* * Characters, by a *Benedictin* Monk who calls himſelf *Ælbrigte*: He has added, at the End of his Copy, many Lines in the *Saxon* Language. Beſides the Text of the Goſpels, that Copy contains ſeveral interlined Gloſſes in *Latin* upon ſome Words, with ſome Marginal Notes collected out of ſeveral Fathers. Thoſe Notes, ſome of which are very impertinent, were written by two different Hands; for ſome are in *Saxon,* and others in *Latin* Characters: The latter are of a much freſher Date. Upon theſe Words in St. *Matthew*'s Goſpel, *ex puplicanis,* (inſtead of *publicanis,*) there is a Marginal Note, importing, that the *Publicans* derive their Name from King *Puplus,* as the *Herodians* were ſo called from *Herod,* and the *Chriſtians* from *Chriſt.* *Puplicani à Puplo Rege, ut Herodiani ab Herode, & Chriſtiani à Chriſto.* The Notes contained in this Work are good, when the Compiler quotes good Authors; but when he gives his own Senſe, he ſpeaks ſometimes very impertinently.

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* It is a miſtake. That MS. is written in *Iriſh* Characters. See Mr. *Toland*'s *Nazarenus.* London. 1718.

The Text differs but little from that of the Vulgar Tranſlation. The moſt conſiderable Difference conſiſts in a Gloſs or Addition in the Genealogy of Jeſus Chriſt. Next to theſe Words in St. *Matthew*'s Goſpel, Ch. I. v. 17. *Uſque ad Chriſtum generationes* XIV, there is, *Omnes itaque generationes ab Abraham uſque ad Chriſtum generationes ſunt* XLII. That Genealogy is divided from the Text of the Evangeliſt: Next to it there is a ſhort Explication of the *Hebrew* Names contained in the New Teſtament, with this Title, *De Interpretatione Ebr. nominum.* The Prefaces to each Goſpel, publiſhed under the Name of St. *Jerom*, have been inſerted in the next Place. Laſtly, the Reaſons why there are Four Goſpels, are prefixed to the Text. The *Saxon* Characters are very fair, and different from thoſe that have been printed in Father *Mabillon*'s Book *De Re Diplomatica*.

M. *Simon* concludes this Chapter with ſome Remarks upon Manuſcripts. One muſt take care not to confound the *Greek* MSS. that were written by *Latin* Tranſcribers, with thoſe that were written by *Greek* Copiſts. The *Greek* MS. of the New Teſtament, that comes from *Beza*, part of which is in the Library of the King of *France*, and the other in the Publick Library of *Cambridge*, was written by a *Latin* Tranſcriber. The Characters are rounder than thoſe of the MSS. that come from the *Levant*, which are longer and ſlender. The old *Greek* and *Latin* Gloſſaries were alſo written by *Latin* Copiſts. We need not wonder to find in thoſe Gloſſaries many Explications of *Greek* Words, which perfectly agree with the *Latin* of the Vulgar Bible; becauſe the Compilers of thoſe ancient Gloſſaries had that Verſion, and other *Latin* Books of that Nature, before their Eyes. The old Characters of *Beza*'s Manuſcript are above a Thouſand Years old. But ſo great an Antiquity ought not to be aſcribed to all the MSS. written with thoſe ancient Letters, that are called *Unciales*; for the ſame Letters may be ſeen in Notes upon *Latin* Books, that are not ſo Ancient: The Tranſcribers imitated thoſe old Characters, which they found in ancient Manuſcripts.

As for what concerns the *Hebrew* Characters, the moſt ancient *Hebrew* Bibles being hardly above Six hundred Years old, they are rather diſtinguiſhed by the different

Places where they were written, than by the Antiquity of the MSS.

The Monks had in their Convents ſeveral Tranſcribers before the Invention of Printing, who revived old Books, and even old Characters. Some of thoſe Copiſts were ſo dextrous as to imitate exactly the old Characters; and therefore one may eaſily be miſtaken about the Antiquity of Books preſerved in the Libraries of Monks. All the MSS. written in a Letter called *Scriptura Langobardica*, in the Archives of Monks, are not ſo ancient as that ſort of Hand. The ſame may be ſaid of all other Writings.

See the third Extract in Art. LXXXI.

ARTICLE LV.

PRAGUE.

M. *Stredowsky* has publiſhed a Book entitled, *The Sacred Hiſtory of* Moravia, *or the Lives of St.* Cyril *and St.* Methodius, *&c.*

Sacra Moraviæ Hiſtoria, ſive Vita SS. Cyrilli & Methodii genere Civium Romanorum; prærogativa, Patriciorum Conſtantinopolitanorum; eruditione, perſpicaciſſimorum Philoſophorum; gradu Eccleſiaſtico, Welebradenſium Archiepiſcoporum; meritis, Moraviæ, Bohemiæ, Superioris Sileſiæ, & univerſæ pænè Sclavoniæ zelantiſſimorum Apoſtolorum. Autore Joanne Georgio Stredowsky Proto-Notario Apoſtolico, Auratæ Militiæ Equite, Sacri Palatii & Aulæ Lateranenſis Comite, nec non Pawlowicii ſupra fluvium Beczvam Parocho. Solisbaci, 1710. *in 4to. pagg.* 628.

Moravia was formerly a large Kingdom, which is now reduced to a Province of that Name depending upon *Bohemia. Welebrad* was the capital City of that Kingdom: There remains nothing of it, beſides a Monaſtery of *Carthuſians* founded in the Year 1204. Some Coins are now and then dug out with this Inſcription, *MONETA*

CIVITATIS WELOGRODIENSIS. *Olmutz* and *Brin* are at preſent the chief Towns of *Moravia*. M. *Stredowsky* gives a curious Account of the Gods worſhipped by the *Moravians*, before their Converſion to Chriſtianity.

PERON. The God *Peron* was repreſented ſtanding, armed, with a Crown on his Head. His Ears were like thoſe of an Aſs: He held a broad Iron, like a Plow-ſhare, in his right Hand, and a Standard in the left. His Temple was in a Wood. Thoſe who pretended to be innocent of the Crimes charged upon them, were carried to that Temple, and obliged to prove their Innocence, by touching the Iron that was in the Hand of the God, after it had been made red-hot. This Sort of Trial continued among the *Moravians* when they had embraced Chriſtianity, till the Reign of the Emperor *Charles* IV.

RADGOST. The *Moravians* worſhipped under that Name King *Radagaiſus*, who brought into *Italy* in the Year 405. an Army of 400000 Men, and was defeated by *Stilicon*. His Statue was made of Gold: He had a majeſtick Look, and wore a Crown of an unknown Metal, covered with a Bird ſtretching its Wings. There was on his Breaſt a Head of a black Bull, which he held up with his right Hand; and he had an Ax in the left. A ſtately Bed lay by him. His Temple was upon Mount *Radhoſt*, near the Head of the River *Beczua*.

WITISLAW. This God was repreſented with a gigantick Stature, and four Faces, beardleſs, and without Hair. The greateſt Part of the *Sclavonians* looked upon him as the God of War. He held a large Horn in his right Hand, and a Bow in the left. They kept by him a Sword, ſeveral Arrows, a Bridle, a Saddle, and a fine white Horſe, which was carefully fed and curried by the Prieſts. The High-Prieſt filled the Horn with Wine every Year: When the Wine decreaſed, it was a Sign that the next Year would prove barren.

SIWA. This Goddeſs had a Temple at *Brin*, which has been turned into a Church. The Author ſays it was a ſtately Building: Gold and Precious Stones ſhined in it on all Sides. *Siwa*, the Goddeſs of Love, appeared naked, under the Figure of a young Maid of an ordinary Size. The Hair of that Deity hung down to her Knees: Her Crown was made of Roſes and Boughs of Myrtle-tree: A Roſe came out of her Mouth, and a bright Ray out of her Heart; and one might ſee the Heart of the Goddeſs through a Hole made for that purpoſe. In one of her Hands ſhe had a Globe repreſenting the World; and in the other, three Golden Apples. She was ſeated upon a gold Chariot, drawn by two Swans, and two white Pigeons. The Three Graces, naked as ſhe was, attended upon her, and turning their Backs gave golden Apples to one another. The Figures of all thoſe Deities have been inſerted in the Book, and are neatly engraved.

LEYDEN.

A New Edition of the following Book has been lately printed.

Laurentii Bellini Florentini Exercitationes duæ, de ſtructura & uſu renum, ut & de guſtus organo noviſſime deprehenſo, præmiſſis ad faciliorem intelligentiam quibuſdam de ſaporibus. Accedunt quædam renum monſtroſorum exempla, ex Medicorum celebrium ſcriptis collecta. Per Gerhardum Blaſium, Med. Doct. & Profeſſ. Publ. Lugduni Batavorum. 1711. *in* 4*to. Pagg.* 166.

ARTICLE LVI.

OBSERVATIONS ſur des Monumens d'Antiquité trouvez dans l'Egliſe Cathedrale de Paris. Par M. D. M. A Paris, chez Pierre Cot, Imprimeur-Libraire ordinaire de l'Academie Royale des Inſcriptions & Médailles, ruë ſaint Jacques, vis-à-vis Saint Yves, à la Minerve. 1711.

That is,

OBSERVATIONS upon ſome ancient Monuments found in the Cathedral Church of Paris. *By M.* MOREAU DE MAUTOUR. Paris 1711. *in* 4to, Pagg. 24.

"I Have informed the Publick in the XXXIII. Article of this Volume, that M. *Moreau de Mautour* was to "publiſh a Diſſertation upon the ancient Monuments "mentioned in the Title of this Book. That Diſſerta- "tion is lately come out, and I ſhall preſent the Rea- "ders with an Extract of it, made by the Illuſtrious "Authors of the *Journal des Scavans*; rather chuſing "to ſatisfy their Curioſity as ſoon as poſſible, than to "give ſomewhat late, an Account of that Piece, if "it comes into *England**.

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* "The Pamphlets, printed at *Paris*, are ſeldom to be had "in *England*.

The Monuments lately found in the Cathedral Church of *Paris*, have occaſioned almoſt at the ſame time Two Diſſertations; the Firſt whereof was read the 4th of *April* laſt *, in a Publick Aſſembly of the Royal Academy of Inſcriptions and Medals, by a learned Academician †, very well skilled in that Sort of Study. Though his Explication appeared very Ingenious, it was not generally approved; and ſome few Days after, M. *Moreau de Mautour*, a Member of the ſame Academy, propoſed in a private Aſſembly his Conjectures upon the Monuments in Queſtion, and took a different Method from that of his Collegue. The Author offers this Explication to the Judgment of the Learned, who will be able in a little time to compare it with the other, ſince it is ſhortly to be publiſhed, as we are told in the Advertiſement.

Thoſe Monuments conſiſt of Four Stones, adorned with Inſcriptions and *Bas-reliefs*. They lay fifteen Feet under Ground, and were dug out under the Quire of the Church of *Notre-Dame*, where a Vault was to be made for the Burial of the Archbiſhops. Thoſe Stones made part of two old Walls built one againſt another, that lay ſix Feet under Ground, and croſſed the whole Breadth of the Quire. Which gives the Author occaſion to make Two Enquiries. 1. At what Time thoſe Stones were laid for the Foundation of one of thoſe Two Walls, that have been lately pulled down. 2. How Ancient are the Inſcriptions and *Bas-reliefs*, that appear on thoſe Stones. The Explication of thoſe two Heads makes the whole Subject of this Diſſertation.

To find out the firſt Epoch, M. *de Mautour* goes back as far as the firſt Founder of the Church of *Notre-Dame*, who was King *Robert*, deceaſed in 1033. But becauſe there was an ancient Church, before the Reign of that Prince, dedicated to the Virgin, which laſted a long time; and becauſe the new one was built upon the Ruins of it, the Author believes that the Stones in Queſtion belonged to that ancient Church: And therefore the Time when it was raiſed, is the only thing, that remains to be known. It appears from the Teſtimony of *Aimoinus*, that it was in being under the Reign of *Chilperic*, King of *Soiſſons* and *Paris*, in the Year 576; from whence the Author infers upon a Tradition generally received, that the firſt Church was built in the Time of *Childebert* II. a Chriſtian King; that is, about the Year 522; and conſequently that thoſe ancient Stones ſerved, above Eleven hundred Years ago, for a Foundation to one of thoſe ancient Walls, that have been found by digging under the Quire of the Cathedral.

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* 1711. † *M.* Baudelot.

The firſt Epoch being thus laid down, the ſecond may eaſily be determined by the Inſcription engraved upon one of thoſe Stones, which is as ancient as the Reign of *Tiberius*. Thoſe Stones ſo plainly diſcover a Character of *Paganiſm*, that there can be no doubt, that they were taken from a Monument conſecrated to the falſe Deities, worſhipped by the Inhabitants of *Paris* before their Converſion to Chriſtianity. Any one may be convinced of it by taking a View of thoſe Stones, which have been faithfully engraved by the Author's Care, and by reading the Deſcription which that learned Antiquary gives of them.

Thoſe Stones are Square, and almoſt of the ſame Size and Figure. The firſt has the following Inſcription upon one of its Sides,

* TIB. CAESARE
AUG. JOVI OPTUM
MAXSUMO M°
NAUTAE PARISIACI
PUBLICE POSIERU
NT

On each of the Three other Sides, one may ſee three half Figures, ſome of which are curtailed, repreſenting Men dreſſed in a kind of Tunick, and ſix of them hold a Spear and a Shield, There is upon the edge of one of the Sides, EURISES, and on the other, SENANI. V. . . . . ILOM. The other Letters are defaced.

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* *That is*, Under the Reign of *Tiberius Cæſar Auguſtus*, the Watermen of *Paris* have publickly, or ſolemnly conſecrated this Altar to *Jupiter* moſt good, and moſt great.

Upon the four Sides of the ſecond Stone, formed of two Pieces, there is, 1. The Figure of *Vulcan*, wearing a Cap of a *Cyclops*, or Smith, and holding a pair of Tongs in one Hand, and a Hammer in the other; with this Inſcription, VOLCANUS: 2. A Figure of *Jupiter* ſtanding, wrapt up in a Drapery that covers his left Shoulder and one half of his Body; a *haſta pura*, or a Pike without an Iron, in his Hand; the Head of an Eagle by him; and this Inſcription, JOVIS: 3. The Profil of a Man holding an Ax in his right Hand, with which he ſeems to have a mind to cut off the Boughs of a Tree that lies before him; with this Inſcription, ESUS: 4. Three Birds among leavy Branches, one of which lies on a Bull's Head, and the two others are placed on the Body of that Bull; with this Inſcription, TARVOS TRIGARANUS.

Upon the four Sides of the third Stone one may ſee, 1. A Man, whoſe Breaſt is covered with a Drapery, and his Head with a kind of a Cap, laying his right Hand upon the Head of a Horſe, and holding a long Stick or Javelin in the Left; with this Inſcription, CASTOR: 2. A like Figure, whoſe Head is curtailed; it can be no other than *Pollux*: 3. An old Man with a hairy and bearded Head, furniſhed with two large Horns ſomewhat branched, each of which is encompaſſed with a great Ring; with this Inſcription, CERNUNNOS: 4. A young Man naked, and repreſented in Profil, having in his left Hand a kind of a Club, with which he threatens a Serpent that ſeems to riſe up againſt him; with a defaced Inſcription, of which theſe Letters SI. . . . R. . . . are only to be ſeen.

The fourth Stone, broader and ſomewhat leſs thick than the others, has on each Side two half Figures of a good Taſte, and without any Inſcription. Two of thoſe Figures, that are beſt preſerved, repreſent a Man in a *Roman* Armour, holding a Spear in his right Hand; and a Woman dreſſed like our fineſt antick Figures, with a Bracelet about her naked right Arm.

Such are the Figures and Inſcriptions, about which the ingenious Author propoſes his Conjectures, after ſome preliminary Reflexions concerning the Religion of the ancient *Gauls*, who beſides their own Deities, borrowed ſome of the *Romans*, when they became their Subjects. M. *de Mautour* believes that the Stone with the great Inſcription upon it, was an Altar dedicated to *Jupiter Optimus Maximus*, in the Reign of *Tiberius*, by the Community of Watermen, Seamen or Pilots, not only of the City of *Lutetia* or *Paris*, but alſo of that part of the River of *Seine* comprehended in the Territory of the *Pariſians*. As for the Figures of Men armed with Spears and Shields, perhaps (ſays he) they are the Watermen themſelves, who juſt one againſt another for the Dedication of that Altar. Perhaps they are Guards appointed for the ſafety of the River, whoſe Captains are denoted by the Names SEMANI, and EURISES. But (continues the Author) are they not rather the ancient *Curetes*, who were intruſted with the Education of *Jupiter*? Whereupon he diſplays ſome *Celtick* Learning out of Father *Pezron*. Nevertheleſs, being little ſatisfied with thoſe Explications, he ſeems to approve another, wherein he ſuppoſes that the Sculptors, in order to ſet off the Glory of the *Pariſian* Nation, repreſented upon that Stone, thoſe Warlike *Gauls*, who removed into *Aſia* under the Conduct of *Bremus*, and reigned in that Country. This Conjecture is grounded upon the Hair, the Beards and Arms of thoſe Figures, which (ſays he) do perfectly agree with what we read in *Livy* and *Strabo* concerning that People. But at laſt the Words *Euriſes* and *Senani* afford him a new Thought. He is apt to think, this Monument might have been erected to preſerve the Memory of the Alliance, that was made between the ancient *Gauls* and the *Aſiatick Greeks*, in the Reign of the old *Tarquin*. *Senari* might very well be *Senanus* King of the *Galli Ligures* and *Salii*, who married his Daughter *Giptis* to one of thoſe *Greeks*, as we read in *Athenæus* and *Juſtin*; and *Euriſes* comes very near the Words *Eryx*, a Port of the ancient *Liguria*, and *Hieriſum*, *Hieres*, a Colony of the ancient Inhabitants of *Marſeilles*.

The Author, having made ſome Obſervations upon the Orthography of the great Inſcription, and upon the Title of *Auguſtus* given to *Tiberius*, proceeds to the Explication of the ſecond Stone, and enlarges particularly upon the *Bas-reliefs*, entitled *Eſus* and *Tarvos Trigaranus*. *Eſus* is the Name which the *Gauls* beſtowed upon the

God *Mars*. But it is no eaſy thing to gueſs what is meant by the Bull and three Cranes, denoted by the Words *Tarvos*, (for *Tauros*) and *Trigaranus*, τρὶς γέρανος. Perhaps (ſays M. *de Mautour*) a *Bull* and ſome *Cranes* were repreſented upon that Altar, by an Alluſion to the Names of thoſe who dedicated it. Or rather, they are Symbolical Epithets of Vigilance, Labour and Strength, beſtowed upon *Jupiter*, *Vulcan* and *Mars*. But (continues the Author) perhaps it may be ſaid, that this Altar is a Vow made to thoſe three Deities, to divert the Miſchief occaſioned by a Flock of Cranes upon the River and the Neighbouring Fields, which are denoted by the Water-plants, among which one may ſee the three Cranes, and by the Bull a Symbol of Husbandry. According to this Suppoſition, ſays the Author *Tarvos* will be the *Greek* word τάρβος, *Fear*, and *Trigaranus* comes from τρύγη, *Corn*, or *Fruit of the Earth*, and from ῥαίω or ῥαίνω, *to deſtroy*.

As for what concerns the Figure with the word *Eſus* upon it, M. *de Mautour* believes it repreſents a *Druid*, gathering or pulling down the Miſle-tow. 'Tis well known that the *Gauls* had a great Veneration for that Plant, and gathered it with great Ceremonies.

In the next place, the Author explains the third Stone, and begins with a very happy Conjecture about the Figure of the naked Man, who ſeems to have a mind to ſtrike a Serpent, and might eaſily be taken for *Hercules* or *Æſculapius*. M. *de Mautour* looks upon that *Bas-relief* as a Monument of Superſtition practiced among the *Druids*, and mentioned by *Pliny* *. They believed that Serpents by hiſſing threw into the Air an Egg, called *Ovum anguinum*; that in order to make uſe of it, there was a neceſſity to receive it into a kind of Covering, leſt it ſhould touch the Ground; and that whoever took that Egg, ſhould run away immediately, becauſe he was briskly purſued by the Serpent. The *Druids* carried that Egg in their Enſigns, pretending that it had the Virtue of making them ſucceed in their Deſigns, and giving them a free Acceſs to great Men.

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* N. H. Lib. XXIX. cap. 3.

As for the old Man with two Horns, he repreſents either a Deity worſhipped by the *Gauls*, and denoted by the Epithet *Cernunnos*, *Cornutus*, or the God of *Seine*; for the Gods of Rivers are repreſented in that manner upon Medals.

The Author concludes with ſome Reflexions upon the Mixture of the Gods and Languages of the *Gauls*, the *Greeks* and the *Romans*, which were in Vogue among the *Pariſians* in the Reign of *Tiberius*, and upon the good Taſte obſervable in thoſe Figures; whereby it appears, that the Arts were then cultivated at *Paris*.

ARTICLE LVII.

AN ACCOUNT of the People called WENDEN *in* Germany, *communicated to the Author of theſe* Memoirs.

I Shall give you, in a few Words, the Information you deſire about the People called *Wenden*, (in *Latin*, *Heneti*,) that are to be ſeen ſtill in ſome Parts of *Germany*. The *Sclavonians* having made themſelves Maſters of a great Part of the Lower *Germany*, as far as *Bohemia*, in the IXth and Xth Centuries, were at laſt overcome by the Governours of the Frontiers. The *Heneti*, a Branch of the *Sclavonians*, were alſo engaged in many Wars with the *Germans*, and by degrees reduced to a ſmall Number, and made Tributary. Though moſt of them profeſſed Chriſtianity, as it appears from the Hiſtory of the *Sclavonians*, written by *Helmoldus* a Prieſt of that Nation, yet they were very barbarous in their manners and way of Living. Thoſe that remain ſtill in ſeveral Villages of *Luſatia* and *Brandenburg*, and in the Dutchy of *Lunenburg*, hate the *Germans* to this very Day, and form a kind of a Nation diſtinct from them. I have ſeen thoſe that live in *Luſatia*: Their Language is wholly different from the *German*; and they are ſo careful to preſerve it, that one can hardly find one Man among

mong ſeveral Families that underſtands any thing of the *German* Tongue. Their Dreſs is alſo quite different, very odd, and almoſt ridiculous. As for what concerns their Religion, they are generally *Roman Catholicks*, and very zealous. In ſome few Villages, they profeſs the *Lutheran* Religion. All of them have their own Churches, not only in the Villages, but alſo at *Bautzen* and *Gorlitz*, the two chief Towns of the Upper *Luſatia*, where Divine Service is performed in their own Language. They have ſtrange and ridiculous Cuſtoms, and are very ignorant. Part of them are engaged in the Service of the *Luſatians*; and thoſe who have ſomething of their own, apply themſelves to Husbandry. They generally live in Villages: Thoſe Villages do not lie together; but in ſeveral Parts, among thoſe of the *Germans*. The Villages inhabited by that People in the Upper *Luſatia*, lie about *Bautzen*, *Gorlitz*, and *Zittaw*: There are ſome in the Lower *Luſatia*, as far as *Brandenburg*. I muſt obſerve that the *Heneti*, who go by the Name of *Wenden* in other Parts of *Germany*, are called *Sorabians* in *Luſatia*, and their Language the *Sorabick* Language. 'Tis well known, that the *Sorabi* were formerly Inhabitants of *Luſatia*; and there is ſtill a Town in the Lower *Luſatia* called *Sorau*, or *Soravia*.

ARTICLE LVIII.

METAMORPHOSIS Inſectorum Surinamenſium. In qua Erucæ ac Vermes Surinamenſes, cum omnibus ſuis transformationibus, ad vivum delineantur & deſcribuntur, ſingulis eorum in Plantas, Flores & Fructus collocatis, in quibus reperta ſunt; tum etiam Generatio Ranarum, Bufonum rariorum, Lacertarum, Serpentum, Araneorum & Formicarum exhibetur: Omnia in America ad vivum naturali magnitudine picta atque deſcripta, per MARIAM SIBYLLAM MERIAN. Amſtelodami, Sumptibus Auctoris, habitantis *in de Kerk-ſtraat, tuſſen de Leydſe-en Spiegel-ſtraat*, ubi impreſſa & colorata proſtant. Venduntur & apud Gerardum Walk *op den Dam, in de Wakende Hond.* Anno MDCCV.

That is,

THE METAMORPHOSIS *of the Inſects of* Surinam; *Wherein the Caterpillars and Worms of* Surinam *are drawn to the Life, and deſcribed with all their Transformations; and each of them is*

placed upon ſuch Plants, Flowers and Fruits, on which it was found: With an Account of the Generation of Frogs, extraordinary Toads, Lizards, Snakes, Spiders and Ants. The whole painted to the Life in their true Size, and deſcribed in America, *by* MARY SIBYL MERIAN. Amſterdam, 1705. *in* Folio, *on Royal Paper. Sold by* P. Vaillant *in the* Strand.

THough this curious Work came out five Years ago, it is ſo little known, that I am told it has not been mentioned by any foreign Journaliſt; and therefore I ſhall not ſcruple to give a ſhort Account of it. Mrs. *Merian* informs us, that ſhe made it her Buſineſs from her Youth, to take a View of all Sorts of Inſects. She began with Silk-Worms at *Francfort,* where ſhe was born; and then perceiving that much finer Inſects ſprung from other Worms, ſhe collected as many as ſhe could get, to obſerve their ſeveral *Metamorphoſes.* The better to ſucceed in her Deſign, ſhe reſolved to live in a perfect Retirement; and being wholly intent upon thoſe Obſervations, ſhe undertook to make by that means a new Progreſs in Painting, and to repreſent her Diſcoveries in natural and lively Colours. Thus ſhe painted upon Vellum, all the Inſects ſhe could find at *Francfort* and *Noremberg.* Some curious Perſons having ſeen her Performance, deſired her to impart it to the publick. Mrs. *Merian* yielded to their Sollicitations, and publiſhed the firſt Part of her Figures in 1679. in *4to.* and the Second in 1683. engraved with her own Hands. Afterwards ſhe went into *Friezland* and *Holland,* where ſhe continued to make new Obſervations upon Inſects. Being in *Holland,* ſhe admired the vaſt Number of Animals brought into that Country from the *Eaſt* and *Weſt-Indies.* Her Admiration increaſed, when ſhe was admitted into the curious Cabinets of M. *Nicolas Witſen,* M. *Jonas Witſen,* Dr. *Ruiſch,* M. *Vincent,* and ſeveral others. At the ſight of ſuch a prodigious Number of Inſects, ſhe reſolved to make a Voyage into *Surinam*, from whence thoſe Inſects were conveyed into *Holland*. She arrived there in *June* 1699. Whilſt Mrs. *Merian* was in *America*, ſhe wholly applied her ſelf to make Obſervations upon the Inſects of that Country, and painted the ſixty Figures inſerted in this Book: She has ſtill by her all thoſe Inſects dried up. The great Heat of *Surinam* not agreeing with her Conſtitution, ſhe left that Country ſooner than ſhe intended, and returned into *Holland* in *September* 1701. Thoſe Figures appeared ſo curious and ſo beautiful to ſeveral Perſons well skilled in Natural Hiſtory, that Mrs. *Merian* was at laſt prevailed upon to ſend them to the Preſs.

This Work conſiſts of ſixty Copper-Cuts neatly engraved: Each Figure is attended with an Explication. There are above ninety Obſervations upon Caterpillars, Worms and Mites; wherein the Author ſhews how they caſt off their Skin, how they change their Colour and their Shape, and are transformed into Butter-flies, Horn-beetles, Bees, Flies, *&c.* All thoſe Animals appear upon the ſame Plants, Flowers and Fruits, on which they fed; and the ſight of them is very pleaſant and entertaining. Mrs. *Merian* gives alſo an Account of the Generation of Spiders, Ants, Snakes, Lizards, extraordinary Toads, and Frogs, in the *Weſt-Indies*. She has ſpared no Coſt, to render this Work as perfect as it could poſſibly be, deſiring only to recover her Charges, and having no other Deſign, than to publiſh a Work that might be acceptable to the Curious. The great Induſtry and Generoſity of Mrs. *Merian* cannot be ſufficiently commended; and the Lovers of Natural Hiſtory will doubtleſs receive her Preſent with great Satisfaction. This Work is certainly one of the moſt curious Performances in its kind that ever was publiſhed.

Here follows a Specimen of Mrs. *Merian*'s Obſervations. *Pag.* 49. She mentions a ſort of Beetles in *America* that are naturally ſlow, and may eaſily be taken. Upon a certain Day, ſhe obſerved, that thoſe Inſects lay very quiet, and then the Skin of their Backs broke out, and green Flies came out of them with tranſparent Wings. The *Indians* affirm, that theſe Flies produce in their turn the Inſects called *Lantarendragers* by the *Dutch*, in Latin

Lanternari, becauſe their Head caſts a Light in the Night like a Lantern, inſomuch that one might read a printed Paper by it. Mrs. *Merian* having encloſed ſeveral of thoſe Inſects in a Wooden Box, before ſhe knew that they ſhined in the Night, went to Bed, and was awaked and frighted by an unuſual Noiſe. She got up, and having called for a Candle, ſhe perceived that the Noiſe came from the Box: She began to open it with ſome Fear, and was not a little ſurpriſed to ſee a Flaſh of Light come out of the Box, as often as a new Inſect flew out of it.

What Mrs. *Merian* ſays of the Ants of *America* is very curious, and ſhews the wonderful Induſtry of thoſe little Animals.

Dr. *Commelin* has inſerted ſhort Notes under the Explication of each Figure; wherein he gives the *Latin* Names of the Plants mentioned by the Author.

ARTICLE LIX.

ROME.

EVery body knows that Chronological and Genealogical Tables are of great Uſe. They offer, all at once, a vaſt Space of Time, and a Multitude of Objects, which the beſt Memory cannot repreſent; and therefore they muſt needs be a great Help to that Faculty of the Soul. Thoſe Tables enable us to take a Survey of the whole World, and of all Ages, in a Moment, by reviving the Images imprinted on the Mind by a long Study. We have many ſuch Helps. The Tables of *Petavius*, Father *Muſanti*, Father *de Sainte Catherine*, and M. *Marcel*, are in every body's Hands. Thoſe of M. *Carlo Delfini* publiſhed in *Italian*, are not inferior to any of them. The Author has dedicated his Work to Cardinal *Imperiale*, or rather he returns to that new *Mecenas* a thing that belongs to him upon ſeveral Accounts, ſince that Cardinal has very much contributed by his Learning to render this Work more Valuable, and by his Liberality to its being made publick. The whole Title runs thus: "Ta-

" Tavole ſtoriche, genealogiche è chronologiche, utiliſſime per l' intelligenza della Storia univerſale, ſi an-
" tica come moderna, tanto ſacra, che profana, nelle
" quale ſi contengono le principali Epoche della chrono-
" logia, i Giubbilei ed anni Sabbatici; i quattro Patriar-
" cati d' Oriente; gli uſi, riti, e cerimonie della Chieſa;
" le perſecutioni e Martiri; i Concili e Padri della Chieſa;
" le ſciſme ed ereſie; gli Ordini Religioſi e Militari; le
" Favole; gl' Inventori delle Scienze ed Arti; le battag-
" lie, prodigi, e coſe memorabili ſuccedute nel mondo;
" gli Huomini illuſtri in ſantità, in armi, in lettere, e nelle
" belle Arti; l' origine, progreſſo e fine delle più coſpicue
" famiglie d' Europa; la genealogia, attinenze ed intereſſi
" di tutti i Re, & Principi, colle loro più famoſe azioni.

" Sono diviſe le dette Tavole in due parti, in Storia
" antica e moderna: L' antica e contenuta in quatro Ta-
" vole inciſe in rame con tutta diligenza, in fogli 8. di
" carta Imperiale, e ſono le ſequenti.

" La I. rappreſenta lo ſtato del mondo, da Adamo à
" Salomone, ſotto i Patriarchi, Guidici, Pontefici e
" Re de gli Ebrei, con il regno de gli Aſſirii, ed i primi
" ſtati della Græcia per il corſo di 2990. anni.

" La II. contiene lo ſtato del mondo da Salomone fino
" a Ciro ſotto la Monarchia degli Aſſiri, Medi, o Babi-
" loni, e di Regni di Giuda, o d' Iſraele con altri Regni
" e Stati contemporanei per il corſo di anni 476.

" La III. ſpiega lo ſtato del mondo ſotto la Monarchia
" de Perſiani, da Ciro fino ad Aleſſandro Magno, e de-
" gli altri Regni & Stati contemporanei per lo ſpazio di
" 208. anni.

" La IV. ſpone lo ſtato del mondo ſotto la Monarchia
" de Græci, de Aleſſandro Magno fino alla naſcita di
" Chriſto Signor noſtro, per la ſerie di 325. anni.

" La moderna e contenuta in cinque Tavole di fogli
" 10. della detta Carta Imperiale, tutte accommodate da
" poterſi ancora porre in libro, e queſta attualmente ſi
" ſtà incidendi.

" In Roma, per Franceſco Gonzaga in via lata, 1711.
" con licenza de' Superiori.

" Si vendono le dette Tavole antichie Giuli 16. de Lo-
" renzo Pagliarini Librario alla Piazza di Paſquino, e dal
" ſudetto Stampatore.

LEIPSICK.

M. *Kramer*, being ſenſible that there is hardly any Profeſſion, that requires more Prudence and Honeſty than that of a Phyſician, has publiſhed a Book; wherein he ſhews that Phyſick teaches and leads to Virtue.

J. N. J. Medicina docens & decens, ſive Diſcurſus Medico-Theoſophicus, quo ad ductum Theſium quarumdam ex Medicina depromptarum, tum veri Dei cognitio, tum præcipuæ Chriſtiani Medici virtutes explicantur, piis uſibus veterum inprimis Medicorum, hinc & cunctorum ſincerum pietatis ſtudium amantium literatorum conſecratus, rerumque præcipuarum Indice auctus. A Theodoro Valentino Kramer, Medic: Licent: Urbiſque Palæo-Solywell. in vet. March. Phyſ. Leipſiæ, 1710. *in* 12o. *pagg.* 198.

The Author lays down ſeveral Axioms of Phyſick, on which he grounds all his Arguments. To give ſome Examples of his Method. The Cauſes of Diſeaſes, ſays he, are not eaſily known; therefore a Phyſician ought to be laborious and conſtant in Prayer.

A good Regimen is of great Uſe to prevent, or to cure Diſeaſes: This Axiom gives the Author occaſion to recommend four Virtues to a Phyſician; *viz.* Frugality, Chaſtity, Mildneſs, and Joy in the Lord.

Dangerous Diſeaſes are frequently cured by very plain Remedies. M. *Kramer* looks upon Water as one of the beſt of that kind. He alſo tells us, that a little Goats, or Sheeps Dung, put into Beer, is an excellent Remedy to make the Small-Pox come out. This Conſideration moves the Author to exhort all Phyſicians, to preſcribe no other Remedies but ſuch as are cheap; Crabs-eyes, for Example, inſtead of Pearls. He alledges the Scripture to prove his Aſſertion. What did *Eliſha* uſe, ſays he, to change the ill Quality of the Waters of *Jericho*? A little Salt. How did he cure *Naaman* of his Leproſy? With the Water of the *Jordan*. What did *Iſaiah* do to *Hezekiah*'s Boil? He laid a Lump of Figs upon it, *&c.*

Article LX.

Cymbalum * Mundi, ou Dialogues Satyriques ſur differens Sujets, par Bonaventure Des Perriers, Valet de Chambre de Marguerite de Valois, Reine de Navarre. Avec une Lettre Critique, dans laquelle on fait l'Hiſtoire, l'Analyſe, & l'Apologie de cet Ouvrage, par Prosper Marchand Libraire. A Amſterdam, chez Proſper Marchand Libraire, dans le Nes, à l'Enſeigne de l'Etoile, MDCCXI.

That is,

Cymbalum Mundi, *Or Satyrical Dialogues upon ſeveral Subjects; by* Bonaventure Des Perriers, Valet de Chambre *to* Margaret de Valois, *Queen of* Navarre. *To which is add, A Critical Let-*

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* This new Edition has been printed from that of *Lyons*, 1538. in 8*vo*. the Title of which runs thus: *CYMBALUM MUNDI, en Francoys, contenant quatre Dialogues Poetiques, fort Antiques, Joyeux & Facetieux.* MDXXXVIII. The following Lines are to be found at the End of the Book. *Fin du preſent Livre intitulé Cymbalum Mundi, en Francoys, imprimé nouvellement à Lyon par Benoiſt Bonyn, Imprimeur, demourant au dit lieu, en la rue de Paradis.* MDXXXVIII.

ter, written by Prosper Marchand, *Bookſeller; wherein he gives the Hiſtory, and a ſhort Account of that Book, and makes an Apology for it.* Amſterdam, *printed for* Proſper Marchand, *Bookſeller in the* Nes, *at the Sign of the* Star. 1711. *in* 12°. *pagg.* 144.

THE *Cymbalum Mundi* of *Bonaventure des Periers* was grown ſo ſcarce, that M. *Marchand* ſays, he knows but two Copies of it at *Paris*; one of which is lodged in the King's Library, and the other happened to be among the Books of Meſſieurs *Bigot* of *Rouen*, that were ſold at *Paris* in 1706. The latter, being bound up with ſeveral other Pieces, was not mentioned in the Catalogue of that Library made by M. *Marchand*; becauſe he overlooked it. The Perſon who bought that Volume, finding the *Cymbalum Mundi* in it, was ſo well pleaſed with his Diſcovery, and made ſo great a Noiſe about it, that he revived the Curioſity of ſeveral Gentlemen, who deſired to have it tranſcribed from his Copy. M. *Marchand* was one of thoſe who had a mind to read that Book. The Copy belonging to the King's Library was lent him by a Friend, who had been entruſted with it; and when he had read it, he was extremely ſurpriſed that the *Cymbalum Mundi* ſhould have been accounted one of the moſt pernicious Books, that ever was publiſhed, and that moſt of thoſe who mention it, ſhould call it an Impious and Atheiſtical Piece. Which gave him occaſion to write the critical Letter, prefixed to this new Edition, wherein he undertakes to juſtify that Book. M. *Marchand* having got a Tranſcript of the printed Copy in the King of *France*'s Library, thought fit to publiſh a new Edition of it, though he believes 'tis a Work more famous than valuable, wherein I am very much of his mind. There are ſeveral curious Paſſages in M. *Marchand*'s Letter, of which I ſhall take notice, when I have given an Account of the *Cymbalum Mundi*.

That Book conſiſts of four Dialogues, to which *Bonaventure des Perriers* prefixed a Letter to a Friend, whom he calls *Peter Tryocan*, and concealed himſelf under another fictitious Name, *viz.* that of *Thomas du Clevier*. That Letter is a little Myſterious. *Des Perriers* tells his Friend, that he promiſed him eight Years before to tranſlate into *French* a ſmall *Latin* Piece, entitled *Cymbalum Mundi*, which he had found in an old Library of a Monaſtery near the City of *Dabas*, (another fictitious Name) He adds, that he has performed his Promiſe; that he did not think fit to confine himſelf to his Original in a ſervile manner; that he has taken ſome Latitude in his Tranſlation, and adapted it to the Genius of the *French* Language, to render it more intelligible, and more acceptable to his Friend. Laſtly, he deſires his Friend not to give any Copy of it, leſt it ſhould come into the Hands of ſome Bookſeller, who would not fail to publiſh it.

I. I proceed to the four Dialogues. In the Firſt, *Mercury* comes down from Heaven to *Athens*, to get a Book bound up for *Jupiter*; and mentions ſeveral Commiſſions which he had received from *Venus*, *Juno*, and *Minerva*. He complains that he is in a great Hurry; and ſays, among other things, that he muſt carry to *Charon* eight Infants ſtifled by the *Veſtals*, and five *Druids*, who are dead of Madneſs. Two Men, (*Byrphanes* and *Curtalius*,) ſtanding by a Tavern, perceive him. *Mercury*, whom they pretend not to know, comes to them, and asks them whether there is any good Wine to be had in that Tavern? They tell him, there is none better in Town. Whilſt the Drawer fetches the Wine, *Mercury* goes up Stairs, to ſteal ſomething. In the mean time, *Byrphanes* and *Curtalius* reſolve to rob him; and ſay, it will be a glorious thing for them to rob the God of Theft. They untie his Bag, and take out an old rotten Book, and put another in its room; which, ſays *Byrphanes*, is little better than the other, there being no great difference between them. The Book that was in *Mercury*'s Bag, happened to be the Book of Deſtinies, as it appeared from this Title.

* Quæ in hoc libro continentur:
Chronica rerum memorabilium, quas
JUPITER geſſit antequam eſſet ipſe.
Fatorum præſcriptum: ſive, eorum quæ
Futura ſunt, certæ diſpoſitiones,
Catalogus Heroum Immortalium, qui
Cum JOVE vitam victuri ſunt ſempiternam.

Mercury, having ſtollen a little Silver Image, returns to *Byrphanes* and *Curtalius*, and drinks with them: And becauſe he ſays the Wine is as good as *Jupiter*'s *Nectar*, they call him a Blaſphemer. To juſtify himſelf, he adds, that he has taſted both. Theſe Words provoke them to the higheſt degree. I never drank any *Nectar*, ſays *Curtalius*; but I believe *what is written and ſaid of it.* You ought not to compare any Wine that grows here, with *Jupiter*'s *Nectar*. Whereupon they turn him out of the Room, and threaten to get him arreſted for his Words, and for ſtealing ſome thing in the Houſe. *Mercury*, being afraid of an ill Treatment, goes away curſing the Hour when his Father *Jupiter* ordered him to converſe among Men. He pays the Hoſteſs; and being well pleaſed with her, promiſes her that fifty Years will be added to her Life, beſides thoſe appointed by the Deſtinies. The Hoſteſs ſays ſhe cannot believe it, becauſe ſhe is ſure ſuch a thing cannot be. Do you laugh at it, replies *Mercury*? Well! You ſhall not live ſo long: You will be a Slave all the time of your Life, and Sick every Month, ſo far as to evacuate Blood. What I told you, will not happen, ſince you will not believe it. *Mercury*, being ſenſibly touched with the Affront put upon him by *Byrphanes* and *Curtalius*, declares that if ever they fall into his Hands, he will deſire *Charon* to make them ſtay three thouſand Years upon the Banks of *Acheron*; and beſides, that he will blot out their Names out of *Jupiter*'s Book. The two *Athenians* appear very well pleaſed with their Theft; but ſeem to be apprehenſive, that when *Jupiter* comes to hear of it, he will deſtroy all Mankind, to puniſh ſo great a Crime.

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* *That is,* This Book contains a Chronicle of the Memorable Things, which *Jupiter* did before he had a Being: The Decrees of Fate, or a certain and infallible Diſpoſition of things to come: And a Catalogue of the immortal Heroes, who are to live for ever with *Jupiter*.

II. The ſecond Dialogue is a Satyr upon thoſe who ſeek the * *Philoſophers-Stone*. *Trigabus*, one of the Interlocutors, tells *Mercury*, that though he be the Son of *Jupiter*, he has horribly cheated the Philoſophers. You told them, ſays he, that you had the *Philoſophers-Stone*; you broke it into ſmall Pieces, and threw them into the Sand of the Amphitheater; you made them believe, that if they could recover any part of it, though never ſo ſmall, they would perform wonderful things, change one Metal into another, break open the Doors that are not ſhut, cure thoſe that are not ſick, underſtand the Language of Birds, obtain from the Gods any thing that will infallibly happen; ſuch as Rain after fine Weather, Flowers and Dew in the Spring, Heat and Duſt in the Summer, Fruit in the Autumn, cold and dirty Weather in the Winter; in ſhort, that they would be able to do any thing. They have been very buſy ever ſince, in ſtirring the Sand of the Ampitheater, in hopes of finding ſome Particles of the *Philoſophers-Stone*.

Well, ſays *Mercury*, have none of them found any? None, replies *Trigabus*: But all of them pretend to have a great Quantity of thoſe Particles, inſomuch that if they were all put together, they would make a Bulk ten times larger than the whole Stone.

Perhaps, ſays *Mercury*, they have picked up ſandy Particles: 'Tis an eaſy Miſtake; for there is no great difference between Sand and the *Philoſophers-Stone*. I cannot tell, ſays *Trigabus*; but I have ſeen many, who were very poſitive that they had found ſeveral Particles, and then quickly doubted of it, and at laſt threw them away, to look for others. When they had gathered new ones, they could not be ſure they were not miſtaken. I proteſt I never had better Sport. You have cut out a great deal of Work for thoſe ſilly Fellows. I wiſh you knew every thing; how they quarrel; how they fight together about it. Some boaſt that they have got more Particles of the *Philoſophers-Stone* than others: But others ſay they are mere Sand. One pretends to ſhew how they may be found: The other anſwers, he knows it as well and better than he. Some ſay, that in order to find true Particles of that *Stone*, one muſt be dreſſed in Red and Green: Others will have it, that Yellow and Blue are more proper. Some are of Opinion that a certain ſort of Diet is neceſſary: Others ſay, 'tis not proper to lie with Women. Some affirm, that Candles ought to be uſed, even at Noon-day: Others peremptorily deny it. They cry out, and abuſe one another; and God knows how many criminal Caſes are occaſioned by it. You ſhall hear nothing but Quarrels and Diſputes of this Nature in every Street, Temple, Mill, Brothel, *&c.* Nay, ſome of thoſe Men are ſo ſelf-conceited, and ſo fully perſuaded of having a true Portion of the *Philoſophers-Stone*, that they pretend to judge of every Thing, of Heaven, and the *Elyſian* Fields; of Vice and Virtue; of Life and Death, *&c.* 'Tis thought, ſome have found ſeveral Pieces of the *Stone*: But it does not appear that they have any Virtue, beſides that of changing Men into chirping Birds, abuſive Parrots, and Aſſes that will bear any Burthen. In ſhort, *Mercury*, you never ſaw any thing more Comical.

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* Let the Readers judge, whether *Bonaventure des Perriers* meant ſomething elſe than the *Philoſophers-Stone*.

Whereupon *Trigabus* invites *Mercury* to go to the Amphitheater, where he will have a great deal of Sport. *Mercury* aſſumes the Figure of an old Man, that none of the Philoſophers may know him, and follows *Trigabus*. When they come to the Amphitheater, *Rhetulus* [*], one of the Philoſophers, ſpeaks theſe Words: *Gentlemen, 'Tis in vain for you to look: I have hit the Bird on the Eye.* My Friend, ſays *Cubercus*, (another Philoſopher), don't boaſt ſo much: The *Philoſophers-Stone* is of ſuch a Nature, that it loſes its Virtue, when a Man preſumes too much upon himſelf, after he has found ſome Particles of it. I will not deny that you have ſome; but ſuffer others to be as happy as you are. *Mercury*, who made us that Pre-

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[†] Some will have it to be the Anagram of *Lutherus*.

ſent, will not have us to quarrel about it, but to love one another like Brethren; and yet we do the contrary. Notwithſtanding ſuch a wiſe Admonition, *Rhetulus*, a hot Man, maintains ſtill that the other Philoſophers have gathered nothing but Sand. *Drarig*, a pert and bold Philoſopher, gives him the Lye, and ſhews him a true Piece of the *Stone*. *Rhetulus* throws it away: *Drarig* provoked with the Affront, flies into a violent Paſſion againſt him.

In the remaining Part of this Dialogue, which is the moſt curious of the Four, *Mercury* and *Trigabus* banter the Philoſophers about their vain Enquiry. *Rhetulus*, one of the moſt Zealous for the *Philoſophers-Stone*, boaſts of performing great Wonders with what he has of it. I transform, ſays he, the Opinions of Men, and bring them into a new way of Living. I make them lie with *Veſtals*, whereas before they durſt not look upon them. I can perſuade thoſe, who dreſſed themſelves after the *Bohemian* Faſhion, to appear in a *Turkiſh* Dreſs, *&c.* Beſides, I am talked of all over *Greece*; and many People will maintain till death, that I have a great deal of the true *Philoſophers-Stone*. At laſt *Mercury* and *Trigabus*, having laughed at the great Credulity of the Philoſophers, leave them in queſt of their chimerical Treaſure.

III. In the Third Dialogue, *Mercury*, perceiving that the Book of Deſtinies has been ſtol'n from him, comes down again from Heaven to have it cried at *Athens*. He wonders that *Jupiter* does not deſtroy Mankind with his Thunder-bolt to puniſh ſuch a Crime, ſince their Guilt was not ſo great, when he over-flowed the World in the time of *Lycaon*; for, ſays he, the Mortals not contented to ſteal his Book, have alſo, in contempt of his Majeſty, put another in the Room of it, containing the Hiſtory of his Amorous Adventures, and of all his youthful tricks. In the next Place, he mentions the Commiſſion he has received from ſeveral Goddeſſes, and meeting *Cupid*, talks with him, and asks him whether he has heard any thing of *Jupiter's* Book. *Cupid* informs him, that it is in the hands of two Fellows, who are turned by that means Fortune-tellers, and foretell things to come as well as *Tireſias*. Afterwards *Mercury*, wanting ſome News for the

Gods, works a Miracle, and makes a Horſe ſpeak: That Horſe upbraids his Maſter, in the Preſence of many People, with his hard Uſage, and Avarice, and ſeveral other Faults.

IV. The Fourth Dialogue runs between two Dogs. Thoſe Dogs did formerly belong to *Actæon*; and having eat up his Tongue, when he was metamorphoſed into a Stag by *Diana*, got by it the Faculty of Speaking. They diſcourſe of ſeveral things, and particularly of the fooliſh Curioſity of Men for every thing that is new and wonderful.

Theſe Four Dialogues made ſo great a Noiſe in the XVIth Century, and are ſo little known, that I thought all the curious Readers would expect from me that I ſhould give a particular Account of them. They are well written, conſidering the Time when the Author lived, and interſperſed with ſeveral ingenious Satyrical Strokes. *La Croix du Maine* ſays in his *Bibliotheque Françoiſe, pag.* 37. that the *Cymbalum Mundi* was printed at *Paris* in the Year 1537. which is confirmed by a Petition preſented to the Chancellor by *John Morin*, a *Paris*-Bookſeller, who was impriſoned for Printing that Book. That Petition is to be found, written, as 'tis ſaid, with M. *du Puis*'s own Hand, at the end of the Copy lodged in the King of *France*'s Library. 'Tis therefore certain that the *Cymbalum Mundi* was ſuppreſſed, aſſoon as it came out, as a pernicious Book; nor is it leſs certain that ſeveral Authors, quoted by M. *Marchand*, look upon it as an impious Work. I grant that this Book appears very Innocent, if it be literally underſtood, and if we ſuppoſe that the Author did only deſign to ridicule *Paganiſm*, the Philoſophers-Stone, *&c.* But ſince it was ſuppreſſed, and ſo much cried down, 'tis a ſign it was generally believed that *Bonaventure des Perriers* had an ill Deſign, and attacked Religion under pretence of writing againſt the falſe Deities of the Heathens, *&c.* M. *Marchand* ſays 'tis a groundleſs Suſpicion, and alledges ſeveral Reaſons to juſtify the Author: He maintains that it cannot be proved from his Book, that he was an impious Man. The Author of the Advertiſement prefixed to the new Edition of the *Tales* *and pleaſant Stories* of *des Perriers* is not of M. *Marchand's* Opinion. The Deſign of *Bonaventure des Perriers*, in his *Cymbalum Mundi*, appears to him equivocal. To what purpoſe, ſays he, ſhould that Author have undertaken to expoſe and ridicule *Paganiſm*, when there was no Occaſion for it? And then he makes the following Obſervations: Perhaps ſome will think, that the Ironical Title of the Book of Deſtinies, *Chronica rerum memorabilium, quas Jupiter geſſit antequam eſſet ipſe*, &c. is very ſuſpicious. The ſtealing of that Book (will they ſay) might be a Raillery injurious to the Deity, and a malicious Inſinuation that Men can penetrate as far as God. The *Philoſophers-Stone*, ridiculed in the Second Dialogue, ſeems to be *Truth*. *Des Perriers* undertakes to expoſe the Philoſophers (perhaps the Catholick Divines and the Reformers of his Time,) for their Search after Truth, and to deſtroy Truth it ſelf, as a chimerical thing. That Dialogue may be more naturally applied to *Truth*, than to the Art of tranſmuting Metals. If it be ſo, (continues that Author,) there was a Neceſſity to vindicate thoſe Paſſages, that are moſt ſuſpicious. A mere Negative is not ſufficient to juſtify a Book, that has been ſo much cried down.

Some other Obſervations upon the *Cymbalum Mundi*, written by ſeveral Hands, have been inſerted at the end of the new Edition of *des Perriers's Tales*. Upon theſe Words, *Eight Infants ſtifled by the Veſtals*, one of thoſe Authors obſerves, that 'tis a Satyrical Stroke againſt the Nuns. He pretends that by the *Druids*, *des Perriers* meant ſome Doctors of the *Sorbonne* or other Clergymen; that *Truth* is attacked in the Second Dialogue under the Notion of the *Philoſophers-Stone*; that the Divine Author of the Chriſtian Truths is brought in under the Name of *Mercury*; that the Celibacy of Eccleſiaſticks is hinted at in theſe Words, *Others ſay 'tis not proper to lie with Women*; that *Rhetulus* is the Anagram of *Lutherus*, &c. The laſt Obſervation is expreſſed in theſe Words. “'Tis not improbable that
“ thoſe four Dialogues are only a rough Draught of the
“ Author's Deſign; and that if he had lived longer, he
“ would have explained himſelf more clearly. The
“ Words *Cymbalum Mundi*, prefixed to the Book, are
“ ſufficient to ſhew that the Deſign of that Writer was to
“ ridicule the Opinions of Men, and to prove that what

" is generally believed is not more ſolid than the Sound " of a Bell, or of the Inſtrument called *Cymbalum*: In " order to eſtabliſh that pernicious Syſtem, he was to re" flect upon God and his Providence, which he endea" vours to do in the Firſt and Third Dialogues. In the " next Place, there was a Neceſſity to deſtroy *Truth*; " which is the Deſign of the Second Dialogue. Laſtly, " he cenſures the great Curioſity of Men for new and " wonderful things. Such is the Scope of the Fourth " Dialogue, which, in my Opinion, would not have been " the laſt, if *des Perriers* had lived long enough to finiſh " his Syſtem".

It ſeems to me that *Bonaventure des Perriers* had an ill Deſign*, and I ſhall give ſeveral Reaſons for it, without pretending that they are demonſtrative Arguments. 1. I believe, as M. *Marchand* does, that the *Cymbalum Mundi* was originally written in *French*. If it be ſo, why does the Author appear ſo myſterious in his Letter to his Friend? Why does he pretend that his Book is a Tranſlation from the *Latin*, if he did only deſign to ridicule *Paganiſm*? One might infer from thence, that being afraid the Readers would quickly perceive the Venom concealed under his Allegories, he took ſuch a Precaution the better to prevent his being diſcovered. 2. Any one who reads thoſe Dialogues with Attention, will eaſily obſerve ſeveral Paſſages, that may raiſe ſome Suſpicion. 3. The Third Dialogue may be looked upon as a Satyr upon *Truth*, without doing any Violence to the Words of the Author: Nay, there are ſeveral things in that Dialogue, as it appears from my Extract, that can hardly agree with the *Philoſophers-Stone*. 4. The Suppreſſion of the *Cymbalum Mundi*, aſſoon as it came out, ſeems to prove that it was then looked upon as a pernicious Book; and 'tis not improbable that the ill Deſign of the Author was then better known than it is now. 5. Accordingly ſeveral Authors of the XVIth Century, who were better informed of ſeveral Circumſtances relating to the Author and his Book, than we are now, call the *Cymbalum Mundi*, a deteſtable and impious Work. If it be true, that *Bonaventure des Perriers* had an ill Deſign in publiſhing that

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* I will not poſitively affirm it.

Book, there was no need of Reprinting it. However, it will do no manner of Harm: 'Tis but an indifferent Performance, like all other Books publiſhed with the ſame Intent.

I ſhall conclude with a curious Obſervation of M. *Marchand*. *Voetius* (in the IId Volume of his *Diſputationes ſelectæ, pag.* 199. *Diſputatione de Atheiſmo*) quotes a Paſſage of Father *Merſenne* out of his *Quæſtiones in Geneſim, pag.* 669. wherein that Author calls Bonaventure des Periers *a Monſter, and a moſt impious Knave*; and adds, that *ſeveral Perſons maintain that he was an Atheiſt, who lived a very impious Life, and died miſerably*: And then ſpeaking of the *Cymbalum Mundi*, he ſays, *That Book conſiſts of* IV *Dialogues, and contains ſeveral Fables about* Jupiter, Mercury, *&c.*; *whereby he ſeems to deride the Catholick Faith, and to reject what we ſay and believe concerning God.* M. *Marchand* informs us, that this Paſſage, and every thing elſe that Father *Merſenne* ſaid of the *Cymbalum Mundi*, is not to be found in moſt Copies of his Book. Theſe words, Cymbalum *Mundi*, Athei *Bonaventuræ Cymbalum Mundi*, are indeed to be ſeen in the *Index* under the Letters C and A, with a Reference to the Column 669. But 'tis a falſe Reference: There is no ſuch thing there, nor in the ſubſequent Columns.

M. *Marchand* having peruſed to no Purpoſe many Copies of that Book, and even that of the Library of the *Minimes* at *Paris*, which he thought would be more exact than others, found out at laſt that Two new Leaves have been inſerted in that Place. Father *Merſenne* had given an Account of the Atheiſts of his Time, and of their Works and Opinions in that Part of his Book. Which plainly appears from theſe Words in the *Index*: *Athei plurimi enumerantur.* 670, 671. *Athei in Gallia, Germania, Scotia, Polonia,* &c. 673. *Atheorum dogmata horrenda.* 673. and from ſeveral others, wherein the Readers are vainly referred to the Body of the Book. 'Tis highly probable, that when the Book came out, it was thought thoſe Paſſages might be of a dangerous Conſequence; and that Father *Merſenne*, in Obedience to his Superiors, inſerted Two new Leaves in that Part of his Work, *viz.* from the 669th Column to the 676th incluſively. *Voetius*, who gives the Subſtance of Father *Merſenne*'s Opinion, and

even

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even quotes ſome of his Words, made uſe of a Copy in which the new Leaves had not been inſerted. Thoſe, who have *Spizelius*'s *Scrutinium Atheiſmi*, will find M. *Marchand*'s Obſervation confirmed in an *Advertiſement* at the End of that Book.

ARTICLE LXI.

FLORENCE.

FAther *Valſecchi*, a *Benedictin*, has ſent to the Preſs a *Latin* Diſſertation concerning the Age of the Emperor *Heliogabalus*. That Diſſertation contains ſeveral Remarks, whereby the Chronology of the Third Century is very much illuſtrated.

BRESCIA.

THE Condemnation of *Joſeph Beccarelli*, for his pernicious Opinions, has occaſioned the Stamping of a Medal in Honour of Cardinal *Badoere*, Biſhop of this City. That Prieſt, who had many Friends, was tried and condemned by that Illuſtrious Prelate, and his Sentence was confirmed by the Court of *Rome*. The Trial began in 1707. and ended in 1710. Upon that Side of the Medal, on which the Head of the Cardinal appears, theſe Words are to be ſeen under the Head;

S. P. Q. B.
Ob Cives Servatos.

And about the Head,

Jo. Cardinalis Baduarius Epiſcopus Brixiæ *.

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* That is, *The Senate and the People of* Breſcia, *to* John Badoere *Cardinal Biſhop of* Breſcia, *for having ſaved his Citizens.*

Upon the Reverſe, there is a Place of *Babylon* very well engraved. *Cyrus* appears in the midſt of a great Multitude. *Daniel* ſtands by him, and ſhews him the Dragon, which had been worſhipped among the *Babylonians* for a long time, lying upon the Ground, and dying. The Surpriſe of the People is lively expreſſed. Theſe Words are to be ſeen round that Side of the Medal;

Ecce quem colebatis. Daniel 14.

BERLIN.

A *Muſcovite* Monk has brought hither the Invention of an Engine, with which he pretends that the Stomach may be cleanſed. It is a ſmall Bruſh of Hair, like thoſe that are made uſe of to clean Bottles. He lets down that Bruſh into the Stomach, with an Iron-wire faſtned to it about a Foot and an half long, and covered with Silk; and when the Bruſh is in the Stomach, he moves it in the ſame manner as if it was in a Bottle, to clean it. Some Experiments have been made of it, with a good Succeſs; but they are not many, for want of People that are willing to have it tried upon them.

LEIPSICK.

THE Eccleſiaſtical Hiſtory of the Second Century, written by the late M. *Ittigius*, is newly come out.

Hiſtoriæ Eccleſiaſticæ Secundi à Chriſto nato Seculi ſelecta Capita, delineata ſtudio D. Thomæ Ittigii; Superint. & Theol. Prof. in Eccleſia & Academia patria Lipſienſi. Præmiſſa eſt ejuſdem de Scriptoribus Hiſtoriæ Eccleſiaſticæ antiquioribus Diſſertatio. Lipſiæ. 1711. *in 4to.*

This Book is divided into Seven Chapters. The greateſt Part of it was ready for the Preſs, when the Author died. Mr. *L. Chriſtian Ludovici* has ſupplied what was wanting, *viz.* ſome Paragraphs of the VIth Chapter, and the whole VIIth Chapter. The Diſſertation prefixed to this Work, contains an Account of the Writers of Eccleſiaſtical Hiſtory to the Time of *Luther*.

ZERBST, in the Principality of *Anhalt*.

THE Hiſtory of the Principality of *Anhalt*, written by M. *John Chriſtopher Becman* in the *German* Language, and lately printed in this Town, is very much eſteemed. He has not forgot to mention an old Tradition, which is generally believed in this Country. That Tradition runs thus: A Princeſs uſed to ſhake every Day her Napkin out of the Window immediately after Dinner; and a large Toad conſtantly received what fell from it. That Princeſs being with Child, ſaw one Night a Maid coming to her Bed with a Candle in her Hand, who having told her that the Toad was very thankful for the Care ſhe took to feed it, gave her a Gold Ring, and let her know that it ſhould be kept very carefully, becauſe the Safety of *Anhalt* depended upon it. Beſides ſhe told her, that every Year upon *Chriſtmas-Eve* great Care ſhould be taken of the Fire, leſt the Houſe ſhould be burnt that Night. Others ſay the Ring was brought by another Woman. However it be, that Ring is not only kept at *Deſſau* to this preſent time, but alſo great Care is taken on that Day to put out the Fire all over the Palace about the dusk of the Evening, and in the Rooms of the Princes at Eight a Clock, and ſeveral Watchmen go round all the Night to prevent a Fire.

LEYDEN.

AN Author who calls himſelf *Chriſtianus Democritus*, has lately publiſhed the following Book.

Vitæ Animalis Morbus & Medicina, ſuæ vindicata origini Diſquiſitione Phyſico-Medica, quæ ſimul Mechaniſmi & Spinoſiſmi deliramenta funditus deteguntur, & Mathematica evidentia ex ſanæ rationis circulo deturbantur, & integrum univerſi motus Syſtema concinnis vinculis nectitur. Auctore Chriſtiano Democrito M. D. Lugduni-Batavorum, 1711, *in* 12o. *pagg.* 160.

ARTICLE LXII.

DESCRIPTION des Bas-Reliefs anciens trouvez depuis peu dans l'Egliſe Cathedrale de Paris. A Paris, chez Pierre Cot, Imprimeur-Libraire ordinaire de l'Academie Royale des Inſcriptions & Medailles, ruë Saint Jacques, vis-à-vis Saint Yves, à la Minerve. 1711.

That is,

A DESCRIPTION of the ancient Bas-Reliefs *lately found in the Cathedral Church of* Paris. Paris. 1711. *in* 4to. *Pagg.* 39.

“ I SHALL inſert here the following Extract, taken
“ from the *Journal des Sçavans*, that the Readers
“ may compare M. *Baudelot's* Explication of the ancient
“ Monuments lately found at *Paris*, with that of M. *Mo-*
“ *reau* mentioned above, *Art.* LVI.

THIS is the Diſſertation mentioned by us in the foregoing Journal, when we gave an Account of the *Obſervations* of M. *Moreau de Mautour*. It was read in the laſt Publick Aſſembly of the Royal Academy of Inſcriptions and Medals, and had then all the Succeſs and Approbation, that can be expected from a great Probability in a Work of this Nature: The Author of the *Obſervations* is the only Perſon, who does not commend it. That Piece was written by M. *Baudelot*, famous for the Richneſs of his Cabinet, and whoſe great Skill in Antiquities is ſo well known, that his bare Name would be a ſufficient Commendation of the Works of that Kind publiſhed by him. However, to deal with all manner of Impartiality, and to enable the Readers to judge rightly of that Piece, we ſhall give an Extract of it with the ſame Faithfulneſs which we obſerved with Reſpect to M. *de Mautour*: Which will be the more eaſy, becauſe M. *Baudelot*'s Diſſertation is written very methodically, and divided into ſeveral Articles, with a ſhort Summary prefixed to each of them.

We ſhall not repeat what concerns the Deſcription of the Stones, nor the Manner how they were found. What M. *Baudelot* ſays upon thoſe two Heads agrees well enough with the Account of his Collegue, abating ſome Differences, of which we ſhall take notice, when there is Occaſion for it. The Readers will eaſily perceive thoſe Differences, by the Sight of the Figures engraved in the Two Diſſertations. The Author believes, that the Wall of which thoſe Stones made a Part, is one of thoſe of the ancient Church of *Paris*, whereof the firſt Foundations were laid, not in the Year 1522. as *Dubreuil* ſays, but towards the end of the Reign of *Childebert* I. who died in 558, or 559. That Epoch may be proved by the *Bas-Reliefs* in queſtion, which are certainly the Ruins of ſome Monument of Idolatry. But it was only about the Year 554. that this Prince put out a Proclamation, importing, that all ſuch Monuments ſhould be deſtroyed; and becauſe the Point of the Iſle, on which the Cathedral ſtands, was then full of Trees, it is not to be doubted but that the ancient *Gauls*, who deſigned ſuch Places for their ſuperſtitious Worſhip, applied this to the ſame uſe.

M. *Baudelot* judges by the terminated Figure of thoſe Stones, by their Inſcriptions, and the Bas-Reliefs with which they are adorned, that they were ſo many Altars of the Idolatrous *Gauls*, and that they are almoſt of the ſame Age. He applies himſelf particularly to deſcribe one of thoſe Stones, the Inſcription whereof, which wholly takes up one of its Sides, ſhews (as he thinks) not only the Deſign of that Altar, but alſo the Time when it was ſet up. He reads and renders it thus:

TIB. CAESARE
AUG. JOVI OPTUM
MAXSUMO *ARA*M°
NAUTAE PARISIACI
PUBLICE POSIERU
NT

That is, *Tiberius Cæſar having aſſumed or accepted the Name of Auguſtus, the Commiſſioners or Officers of the Navigation in the Territory of Paris have publickly conſecrated this Altar by way of Thankſgiving to Jupiter moſt good and moſt great.*

He pretends that theſe Words *Tiberio Cæſare Auguſto* cannot be rendred, *in the time of Tiberius Cæſar Auguſtus,* without offending againſt the Genius of the *Latin* Tongue and the Style of Inſcriptions; and that this firſt Part of the Inſcription contains the Reaſon why that Monument was erected, *viz.* To give Thanks to *Jupiter*, becauſe *Tiberius* had been pleaſed to accept the Title of *Auguſtus.* The Proofs on which he grounds his Conjecture, are taken, 1. From an ancient Inſcription importing that *on the Ides of January* a Community *ſacrificed ſome Victims to Jupiter and other Gods, to give them Thanks becauſe Tiberius Claudius Cæſar had been called Auguſtus, Germanicus, Pater Patriæ.* 2. From an ancient engraved Stone lodged in the Author's Cabinet, the Inſcription whereof gives the Title of *Auguſtus* to *Tiberius*, in the very firſt Year of his Reign, ſince it is expreſſed in theſe Words, *Tib. Cæſ. Divu. Au. F. Imp.* VII. *Augurato*; that is, *To Tiberius Cæſar, Son of the Divine Auguſtus, Imperator the Seventh time, and conſecrated with the uſual Ceremonies, deſigned to render Men and Places Auguſt.* The Author enlarges upon thoſe Proofs, which ſeem to give his Syſtem all the Probability that can be deſired in Things of this Nature.

As for thoſe who erected that Altar, and who call themſelves *Nautæ* in the Inſcription, they ought not to be confounded (ſays M. *Baudelot*) with the meaneſt ſort of People, ſuch as our *Watermen* are now. They were generally rich and eminent Traders, who had Merchandiſes carried as well upon their own Account as for others: Which he endeavours to prove by ſome Inſcriptions.

The learned Author proceeds to the Explication of the Three other Sides of that firſt Stone, or Altar, as he calls it. He ſuppoſes, in the firſt place, that it was an uſual thing among the Heathens to repreſent about their new Altars thoſe Events, which had ſome Relation with that Conſecration; from whence he infers that the Bas-Reliefs of this Altar repreſent a religious Ceremony performed upon that Occaſion; and that Ceremony appears to him a kind of Proceſſion. He is the more willing to believe it, becauſe the Figures of thoſe Bas-Reliefs are ſo turned, that one would think they all go to the left ſide; which is that very Side to which the *Gauls* affected to turn in their religious Ceremonies: Whereupon the Author quotes *Pliny* and *Lucan*. He thinks the firſt Side is that, on which one may ſee in his Stamp ſix Figures unarmed, ſome of which are crowned. They are (in his Opinion) the Miniſters of the Sacrifices, the *Bards* who ſung the Hymns, and perhaps ſome *Druids*. The next Bas-Relief (ſays he) repreſents the chief Perſons who conſecrated that Monument; and their Look, their Beards, their Dreſs, and their Arms ſhew them to be *Gauls*. M. *Baudelot* is very particular in deſcribing all thoſe Circumſtances; and his vaſt Erudition affords him a great Number of Authorities to juſtify what he advances, and to prevent Objections. The Circle, carried by one of the three armed Figures, does not puzzle in the leaſt our ingenious Author. It can be nothing elſe (ſays he) but a Crown of a precious Metal, which thoſe Men deſign to carry into the Groves, where they uſed to ſet up their Altars, and to faſten it, by way of Thankſgiving, to ſome of the Trees, which they had in Veneration as well as *Jupiter*: Whereupon he refers the Reader to his *Traité des actions de grace*. The beardleſs Figures of the third Bas-Reliefs are (in his Judgment) ſome young Men, who attended their Parents or their Elders in the Ceremony; or it may be ſaid that they were then emancipated on Occaſion of that Feaſt, by receiving a Spear and a Shield; for, according to *Tacitus*, it was in that manner that young People began to enjoy the Privileges of grown Men. As for the two Inſcriptions *Euriſes* and *Senani*, upon thoſe Bas-Reliefs, M. *Baudelot* owns that they appear to him very obſcure; nevertheleſs, he diſplays upon this Head ſome *Celtick* Erudition out of Father *Maunoir*, Father *Pezron*, and ſome others.

Our learned Antiquary does not much enlarge upon the Figures of the Second Stone of the Second Altar, and upon their Inſcriptions, excepting that which contains theſe Words, *Tarvos Trigaranus*. He believes that *Taru*, *Tri* and *Garan*, are three *Celtick* Words, which ſignify *a Bull*, *Three*, and *a Crane*: " But (ſays he) what do we " learn by it? I know nothing in Mythology, that can " help us to explain it. The Neighbouring *Mars* is the " God of Courage: Shall we ſay that the Cranes and " the Bull are Symbols of Boldneſs and Valour, in the " Opinion of the Perſon who conſecrated the Altar; " and that they had ſome Relation with his Adventures"? M. *Baudelot* concludes his Conjectures upon this Head with this Obſervation; That the ancient *Celtæ* had the Figure of a Bull in their Military Enſigns, and uſed to put them in their Groves, which were their Temples, from whence they fetched them when they went to the War. This Particular is to be found in *Tacitus*.

The Author proceeds to the Third Altar, and declares that he has but little to ſay upon it: And therefore he only dwells upon the horned Figure with this Inſcription, *Cernunnos*, which makes the greateſt Difficulty. He is very much inclined to believe, that this Figure repreſents the God *Pan*, ſuch as he was worſhipped by the *Gauls*, who, beſides the Horns of a Ram, gave him alſo thoſe of a Buck; for M. *Baudelot* diſtinguiſhes four Horns in that *Bas-Relief*. As for the Word *Cernunnos*, which he takes to be the Name of that Deity, he does not derive it from the *Celtick* Word *Cern*, *a Horn*, but from theſe two Words in the ſame Language, *Ker* or *Quer*, which ſignifies not only *a City*, *a Country*, but alſo, *dear*, *amiable*, *bountiful*; and from *Nunnos*, or *Nonnos*, a Word which in the *Capitularies*, in a Canon of the Council of *Aix-la-Chapelle* held in 816. in the Rule of St. *Benedict*, and in a Commentary upon the *Pſalms* aſcribed to *Arnobius*, is taken for *Superior*, *Lord*, *Maſter*, or *Father*; So that thoſe two

Words put together might ſignify, *Maſter of the Place*, or *Good and Excellent Father*; which may very well agree with *Pan*. As for what concerns the Naked Figure, againſt which the Head of a Serpent ſeems to riſe up, the Author takes it to be *Hercules*, fighting with a Head of the *Hydra*; and ſuſpects that the Syllable OS, at the End of the Inſcription that is almoſt defaced, might be the Termination of *Ogmios*, the *Celtick* Name of that Hero.

He only makes ſome few Remarks upon the *Bas-Reliefs*, that have nothing Hiſtorical in them. Thoſe Remarks concern the Air of thoſe Figures, the Nudity of ſome, the Weapons and Bracelets of others, *&c.* and ſhew that M. *Baudelot* knows, how to treat the drieſt and moſt barren Subjects with great Erudition.

ARTICLE LXIII.

CONTES & Nouvelles, & joyeux Devis de BONAVENTURE DES PERRIERS. On a joint à cette Edition des Obſervations ſur le CYMBALUM MUNDI de cet Auteur. A Amſterdam, chez Jean Frederic Bernard dans le Kalverſtraat. MDCCXI.

That is,

THE TALES and Pleaſant Stories of BONAVENTURE DES PERRIERS. *In Two Volumes.* Amſterdam, 1711. *in* 12o. *Vol.* I. *pagg.*296. *Vol.* II. *pagg.* 301.

THIS Work appears to me more dangerous than the *Cymbalum Mundi*. The latter is an ambiguous Allegory; and it may be a Queſtion whether the Author had an ill Deſign in it. But theſe Tales being either obſcene,

ſcene, or inſipid and impertinent, are only proper to encreaſe the Impudence of ſome Men, and ſpoil the Taſte of others. A Work of that Nature deſerves (in my Opinion) to be placed among the worſt ſort of Books.

We are told in the Advertiſement prefixed to this New Edition, that the Author had no more Religion, than was neceſſary at the Court of the Queen of *Navarre*, to keep up the *bene vivere & lætari* of that Princeſs: A Maxim which he lays down in his firſt Tale. The Author of the Advertiſement adds, That *Bonaventure des Perriers* does not ſpare the Clergy, and makes ſeveral briſk Onſets upon them. 'Tis very probable, that if this Book had been reprinted at *Paris*, it would have been immediately ſuppreſſed *.

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* One may very well wonder, that the *Cabinet Satyrique*, an infamous Book, a great deal more obſcene than that of *des Perriers*, ſhould have been reprinted at *Paris* in 1619. *with the King's Licenſe*.

Article LXIV.

Leonis Allatii Apes Urbanæ, ſive de Viris illuſtribus, qui ab Anno MDCXXX. per totum MDCXXXII. Romæ adfuerunt, ac Typis aliquid evulgarunt. Et **Joannis Imperialis** Phil. & Medici Vicentini Muſeum Hiſtoricum, Virorum literis illuſtrium Elogia, Vitas eorundem & mores notantia complexum, præmiſſa præfatione Jo. **Alberti Fabricii** D. & Prof. Publ. Hamburgi, A. MDCCXI. apud Chriſtiani Liebezeit.

That is,

A CATALOGUE of the Learned Men, who happened to be at Rome *from the Year* 1630. *to the End of the Year* 1632. *and of the Works publiſhed by them. By* **Leo Allatius.** *To which is added the* Muſeum Hiſtoricum *of* **John Imperialis,** *a Phyſician of* Vicenza; *Or, A ſhort Account of the Lives of Men eminent for their Learning. The whole newly reprinted: With a Preface of Dr.* **John Albert** Fa-

FABRICIUS. Hamburg, 1711. *in* 8*vo.* *pagg.* 370. *and* 232. *Sold by* P. Vaillant *in the* Strand.

THE * *Apes Urbanæ* of *Leo Allatius*, and the † *Muſeum Hiſtoricum* of *Imperialis*, are of great uſe to thoſe who deſire to be informed of the Lives and Writings of learned Men. Thoſe two Books were grown ſcarce; and therefore the Publick is very much obliged to Dr. *Fabricius* for publiſhing this New Edition. The Authors mentioned by *Leo Allatius* and *Imperialis*, are moſt of them *Italians*. *Leo Allatius* is not contented to give a bare Liſt of their Names, and the Titles of their Books, but makes now and then ſeveral Obſervations upon both. The Work of *Imperialis* is of another Nature: Each Article contains an Encomium upon a learned Man, with a ſhort Account of his Life and Writings. What I have ſaid, is ſufficient to give a Notion of thoſe two Books to thoſe, who have not ſeen them.

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* That Book has been reprinted from the Edition of *Rome*, 1633. The Title of it is an Alluſion to the *City* of *Rome*, to the Name of Pope *Urban* VIII. and to the *Bees* of his Coat of Arms.

† Reprinted from the Edition of *Venice*, *apud Juntas*, 1640.

ARTICLE LXV.

OBSERVATIONS upon the Fumitory, *by M.* TABLET.

THOSE who are ſubject to the Vapours, to a Retention of Humours that ceaſe to run through the Emunctories, which Nature has deſigned for them, and to the Diſtempers of the Skin, are ſenſible of the good Effects of *Fumitory*, and convinced that it is one of the moſt excellent Remedies beſtowed by Providence for many Diſeaſes incident to human Bodies. It is generally uſed by way of Infuſion and Decoction; but it has not been obſerved, that a very white Salt, which forms very fine Cryſtals like Needles, is to be found at the bottom of the Veſſels wherein the Infuſion is made, either with Wine, or in a Decoction with Whey. That Salt is a Natural Alkali of that Plant, and admirably diſſolves the Clods of Blood and the viſcous Seroſities, which occaſion that Wearineſs and thoſe violent Pains in the Back, whereof ſick People complain in a putrid Fever. It does alſo eaſe the other Indiſpoſitions, for which the Infuſion, Decoction, or Extract of *Fumitory* are generally uſed.

This Salt, and that of all other Plants, ought to be preferred to mineral or metallick Salts. The Spirit of Salt, for Inſtance, and the Spirit of Vitriol are commonly preſcribed for the ſame Diſtempers wherein Fumitory is uſed: Which is a very dangerous Practice, ſince it frequently falls out that thoſe Particles of Salt or Vitriol being reunited in the *Abdomen*, or in the Inteſtines, eſpecially in the *Coecum*, form a Stone of Salt or Vitriol; as it happened to a Perſon about thirteen or fourteen Months ſince, who being troubled with a Heat in the Entrails, took two or three times in a Day for the ſpace of a Fortnight about twenty Drops of Spirit of Salt by the Preſcription of Phyſicians. That Perſon was more heated by it, and having taken a Purge with ſome Pulp of *Coloquintida*, becauſe the common Remedies could not purge him, he voided two handfuls of ſalt Stones, which were probably gathered in the *Coecum*. It was a perfect grey Salt, from which that Spirit had been extracted: Thoſe Stones had the ſame Figure, Colour, and Taſte. I had the Curioſity to ſee and to taſte them, as well as ſome Phyſicians of *Paris*, whom I acquainted with it, and they gave the ſame Judgment about it. Which ſhews how warily one ought to uſe ſome Remedies that are very much in Vogue; and that Phyſicians can never be too cautious in preſcribing the Uſe of Salts.

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ARTICLE LXVI.

SOME OBSERVATIONS upon the Chineſe *Books in the Library of the King of* Pruſſia, *by M.* De La Croze, *extracted by the Author of theſe* Memoirs of Literature, *from the* Miscellanea Berolinensia *mentioned in the Second Volume,* Art. l.

AMONG the vaſt Number of Oriental Books lodged in the King of *Pruſſia*'s Library, there are many in the *Chineſe* Language, both Manuſcript and Printed in *China*. They have been collected with great Charges by the late Elector and His preſent Majeſty. M. *de la Croze* informs us, that M. *Mullerus*, and M. *Mentzelius*, have done their utmoſt Endeavours to introduce into *Europe* the Knowledge of the *Chineſe* Tongue. The latter was very well skilled in Natural Hiſtory. It was by his means that two large Volumes, entitled, *Flora Japanica,* were bought and conveyed into the King's Library. They contain the Figures of moſt Plants and Birds in the Empire of *Japan,* neatly painted by a *Japaneſe,* with their Names in the Characters of *Japan* not much different from thoſe of *China,* and the *Latin* Names added to them. This admirable Work was performed in *Japan* by Order of Dr. *Andrew Cleyer* of *Caſſel,* Phyſician to the Company of *Batavia.*

M. *Mentzelius* in order to promote the Knowledge of the *Chineſe* Tongue, writ an Introduction to that Language, conſiſting of many Obſervations taken from ſeveral Authors, who travelled in *China,* and diſpoſed in a methodical Order. He preſented that Book to the King of *Pruſſia* in 1698. and it may be ſeen in the Library of *Berlin.*

There is in the ſame Library a very fine *Chineſe* and *Spaniſh* Dictionary, compoſed by Father *Francis Diaz* a *Dominican,* which was of great Uſe to M. *Mentzelius.* 'Tis thought there is no other Copy of that Dictionary extant. The Readers will not be diſpleaſed to find here an Account of that Work and of the Author. *Francis Diaz* a *Spaniard* was a very laborious Man, as it appears from this Dictionary, and wholly taken up with the Thoughts of converting the *Chineſe.* Being in the Iſle of *Formoſa* in the Year 1642. he ſet out from thence for *China* with *Franciſco Fernandez de Capillas,* a Monk of the ſame Order. The *Dominican* and *Franciſcan* Miſſionaries were ſoon after expelled from *China,* and Father *de Capillas* was condemned to Death by the *Chineſe.* During that Perſecution, Father *Diaz* and *John Gartias,* another *Dominican* Monk, concealed themſelves among the *Chineſe* newly converted to Chriſtianity. It was then that Father *Diaz* compoſed his Dictionary. He was killed by a *Chineſe* in the Year 1648. ſix Years after his Arrival in *China.*

One may very well wonder, that Father *Diaz* ſhould have been able to learn the Language of that Country to ſuch a Degree of Perfection in ſo ſhort a time. But M.

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de la Croze obſerves, 1. That the *Chineſe* is not ſo difficult as 'tis generally believed: (See the Margin *) 2. That Father *Diaz* had doubtleſs made a long Stay in the *Philippine* Iſlands, where there are many *Chineſe*, of whom the Miſſionaries uſe to learn the firſt Principles of the Language of *China* before they remove into that Country.

The Dictionary of Father *Diaz* is a vaſt Work, conſiſting of Five hundred ninety eight Pages, divided into three Columns: It contains above a hundred ſixty ſeven thouſand *Chineſe* Words, in an Alphabetical Order, with *European* Letters added to them. The *Chineſe* Characters are much finer and neater than thoſe, that are to be ſeen in Books printed in *China*. As for the *Spaniſh* Words, they are alſo very neatly written, and inſerted under the *Chineſe*. M. *de la Croze* ſays, this Work cannot be ſufficiently admired but by thoſe who have ſeen it. Here follows the Title of that Dictionary. *Vocabulario de Letra China con la Explicacion Caſtellana hecho con gran propriedad y abundancia de palabras, por el Padre F. Franciſco Diaz de la Orden de Predicadores, Miniſtro incanſable en eſto Regno de China.* That is, *A Dictionary of the* Chineſe *Language, with a* Spaniſh *Interpretation; containing Abundance of Words, in their true proper Senſe. By Father* Franciſco Diaz, *of the Order of the Preachers, an indefatigable Miniſter in this Kingdom of* China.

* *I cannot forbear ſaying, that the* Chineſe *Tongue is more eaſy than the* Greek *and* Latin, *and all other Languages in* Europe. *At leaſt it muſt be confeſſed, that though it be never ſo fine and eloquent, it is much eaſier than all thoſe which our Miſſionaries are obliged to learn. . . . . It is certain, that a Man may, in a Year's time, underſtand and ſpeak the* Chineſe *Tongue very well, if he ſtudies it with Application, and follows a good Method.* Gabriel Magaillan, *a Jeſuit,* Deſcription de l'Empire de la Chine, *with ſome Notes of the Abbot* Bernou, Chap. IV. p. 96, 97.

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Article LXVII.

LINCOPING in *Sweden.*

THE Book of M. *Magnus Gabriel Bloke*, written in the *Swediſh* Language againſt falſe Predictions, contains many curious Things. It is entitled, *Reflexions upon the Aſtrological, Fantaſtical, and Enthuſiaſtical Prophecies of this Time, concerning human Life in general, or in particular Religion, the State-Affairs of the* Northern *Kingdoms, and the Second and laſt coming of* Jeſus Chriſt *at the End of the World.* In 4*to.*

M. *Bloke* undertook to write that Book, upon occaſion of ſeveral Prophecies that were diſperſed in the beginning of this Century; one of which relating to *Muſcovy*, was aſcribed to the *Tiburtine* Sibyl. It imports, That *when a victorious Star ſhall appear over* Spain, *the World ſhall ſee the Fall of a Great Houſe in the* North.

Some Men take hold of any Opportunity to ſet up for Prophets. A Stone, that was found in *Sweden*, full of Figures and Characters hard to be explained, has very much exerciſed the divining Faculty of ſome raw Prophets. 'Tis a long and black Stone: The Characters and the Figures are white. The Number XII. is to be ſeen upon that Stone; a Lion above that Number, and under it an Arm ſhewing an Eagle's Head without a Bill and a Neck; and a wild Bull ſtanding upon his Hind-feet: The Number XI. appears upon the Bull's Thigh, and lower XII. C. At the Bottom of the Stone there is a Head with a bloody Face; and near it a Crown, a Sword and a Croſs. On the other Side of the Stone, there is a Monk, and one may ſee his Cowl. There is on the ſame Side, a Child ſtretching his Arm; a Maid; a double Croſs; a

Lion with 100. A. under it; a Fowler upon his Knees ſhooting; the Number 1110. repeated twice; the Figure of a Man with two Horns; an Image of St. *Nicolas*, Patron of *Muſcovy*; and between St. *Nicolas* and the horned Figure, a Bird thruſting his Bill into St. *Nicolas*'s Ear.

The Figures of that Stone have been looked upon as Prophetical Enigms by ſome Viſionaries. They found a great Affinity between thoſe Figures and the Allegorical Predictions of *Paul Grebners*, *Eric Lelius* and *Paracelſus*, and applied them to the Battel of *Pultowwa*. The following Quatrain of *Noſtradamus* is alſo quoted as an Oracle againſt the *Muſcovites*.

Beaucoup, beaucoup avant telles menées,
Ceux d'Orient par la vertu lunaire
En mil ſept cens feront grands emmenées,
Subjuguant preſque le coin aquilonaire.

M. *Bloke* thought it neceſſary to write a Book, in order to cure the People of their Credulity. He begins with judicial Aſtrology, and alledges againſt thoſe Impoſtors who profeſs it, all the Arguments and Examples that are to be found in ſeveral Authors, ſuch as *Picus Mirandula*, Father *Cauſſin*, *Joſeph Maria Miraviglia*, *Thomas Eraſtus*, and M. *Bayle*. He ſhews that ſome Predictions have proved true by Chance, or by virtue of a Knowledge that was not derived from the Stars. M. *Bloke* does not forget to mention the Deluge foretold by *Stoefler* *, nor the Ark which a credulous Preſident of *Toulouſe* cauſed to be built, to avoid being drowned in it. The Author proceeds to the extatical Prophets; and does not ſpare the prophetical Interpreters of the *Apocalypſe*. *Paracelſus* comes in his way: M. *Bloke* undertakes to ſhew, that he was a Viſionary, a Cheat, and a Plagiary.

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* The Article of *Stoefler* deſerves to be read in M. *Bayle*'s *Hiſtorical and Critical Dictionary*.

LEIPSICK.

A Book in *4to* written in the *German* Language, has been printed here, containing a Relation of the Miſchief which ſeveral Dogs have done in *Saxony*, about *Brene*, *Bitterfeld*, and *Stenkenberg*. Thoſe Dogs, ſays the Author, being got together, have eaten up above four hundred Sheep. They were ſo ſtrong, that in ſome Places they raiſed the Doors out of their Hinges; in others, they pulled down ſome Walls of Free-ſtone. When they got into the Fold, they ſtrangled the Sheep, and eat their Breaſt. Which has occaſioned many Reflexions. Some believe they were mad Dogs: Others fancy they were Conjurers, who aſſumed the Shape of Dogs. The Author confutes thoſe two Opinions; and pretends, that thoſe Animals were Dogs, born of a She-Wolf and a Dog.

ARTICLE LXVIII.

LETTRES édifiantes & curieuſes, écrites des Miſſions Etrangeres par quelques Miſſionaires de la Compagnie de Jeſus. IX Recueil. A Paris, chez Nicolas le Clerc, ruë Saint Jacques, à l'Image Saint Lambert. 1711.

That is,

EDIFYING and curious Letters, written from the Foreign Miſſions, by ſome Miſſionaries of the Society of Jeſus. *The* IX *Volume.* Paris. 1711. *in* 12o. *pagg.* 431.

THIS * New Collection conſiſts of nine Letters, with an Epiſtle Dedicatory inſcribed to the Jeſuits of *France*. In that Epiſtle, Father *du Halde*, who has ſucceeded Father *le Gobien* in the Care of communicating to the Publick the Letters of the Miſſionaries, beſtows a ſhort Encomium upon that Father, and adds to it ſeveral Obſervations upon the Miracles that are wrought to this Day, and upon the Functions and the Neceſſity of Catechiſts. Towards the end of that Epiſtle, he ſays, That *France* is not the only Country, where one may ſee ſeveral Miſſionaries ready to go into the remoteſt

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* This Extract is taken from the *Journal des Sçavans.*

Parts of the World. " The ſame Zeal appears, ſays " he, among the other Jeſuits diſperſed in different " Kingdoms of *Europe*. There are actually above Fourſcore " upon the Coaſts of *Spain*, ready to take Shipping, " in order to go into the New World. Many " others, who come from *Germany*, have already croſſed " part of *France*, to go and meet ſo great a Number of " Evangelical Labourers. A Reinforcement of zealous " Miſſionaries was alſo expected from *Poland*; but, in " all probability, that Country will not be able for a " long time to afford any Help to Infidels. The Plague " made a great Havock laſt Year in that large Kingdom: " Ninety-two Jeſuits died there in the ſame Year, attending " upon thoſe who were affected with ſuch a " contagious Diſtemper ".

In the Firſt Letter, Father *Bouchet*, a Miſſionary of *Madure*, and Superiour of the New Miſſion of *Carnate*, propoſes to M. *Huet*, heretofore Biſhop of *Avranches*, a great many Remarks and Reflexions, whereby it appears that the *Indians* took part of their Religion from the *Jews*, and even from the *Chriſtians*. They acknowledge a Supreme, Eternal, and infinitely perfect God, whom they call *Parabaravaſtou*. According to their Doctrine, this God created three other Gods; *viz.* *Bruma*, to make the World; *Vichnou*, to preſerve it; and *Routren*, to deſtroy it. *Bruma* created the firſt Man out of the Mud of the new Earth, and placed him in the *Chorcam*, a delicious Garden, which affords all ſorts of Fruits in great Plenty, and where there is a Tree, the Fruit whereof would beſtow Immortality, if one could eat of it. Some Gods of the ſecond Order, who were not originally immortal, had recourſe to that Fruit, in order to acquire Immortality; and deceived the Vigilance of *Cheien*, a famous Serpent which kept the Tree. *Cheien* being vexed at it, vomited a Poiſon which was to deſtroy all Mankind. " But the God *Chiven* took pity upon Human Nature, " appeared in the Form of a Man, and ſwallowed all " the Venom with which the malicious Serpent had infected " the World ". In proceſs of Time, *Routren* undertook to deſtroy the World with an univerſal Deluge. *Vichnou*, not being able wholly to prevent ſo great an Evil, diverted part of it, and ſaved in a Ship his Confident *Sattiavarti*, and eight hundred forty Millions of Souls and Seeds of different ſorts of Beings. It were needleſs to ſhew, that thoſe Fables are diſguiſed Truths. Father *Bouchet* finds alſo in the Religion of the *Indians*, *Abraham* and *Sarah*, under the Names of *Brama* and his Wife *Saraſvadi*; *Moſes*, under the Name of *Crichnen*; his Siſter *Miriam*, under that of *Lakehoumi*; and *Job* and *Samſon*, under the Names of *Arichandiren* and *Ramen*. He takes notice of twelve principal Tribes, as among the *Iſraelites*. He obſerves that Circumciſion is practiced in one of thoſe Tribes; That they uſe Purifications; That there is a Law, whereby Men and Women are forbidden to Marry out of their Tribe, *&c.* The Sacrifice, called *Ekiam*, has ſomething more ſingular in it. When the *Indians* offer up that Sacrifice, they kill a Sheep, and recite a kind of Prayer; in which they utter theſe Words with a loud Voice: *When will the Saviour be born? When will the Redeemer appear?* Other Religious Practices obſerved by them, do ſufficiently ſhew, that they knew formerly our Saviour and his Religion. The *Nianigueuls*, or Spiritual Men, affirm that *Bruma*, *Vichnou* and *Routren*, are but One God. They ſay that *Vichnou*, the Second in that Trinity, took Fleſh ſeveral times to ſave Men. They aſcribe to the Water of ſome Rivers the Virtue of taking away Sin. They call *Prajadam* (Euchariſt) the Rice that is diſtributed and eaten in their Temples. One of their Maxims is, that whoever confeſſes his Sins, ſhall obtain Forgiveneſs; and they do actually confeſs.

The Second Letter was alſo written by Father *Bouchet*. He informs Father *Baltus*, that the Devils deliver Oracles in the *Indies*, through the Mouth of Men whom they poſſeſs; and ſhews, that thoſe Devils become Dumb, when thoſe Countries receive the Light of the Goſpel. The Proof of thoſe two Propoſitions being chiefly grounded upon Facts, it will be ſufficient to mention ſome, whereby one may judge of the reſt. "Among thoſe "who deliver Oracles, ſays Father *Bouchet*, none are ſo "much credited as a Sort of Diviners, who pretend to "diſcover Thieves. When all the uſual and natural "Ways of doing it have been tried, they have recourſe "to this; and it falls out unluckily for thoſe poor Ido-

" laters, that they are but too well ſerved by the Devil. " Some ſurpriſing things of that Nature have happened " in my Time: Here is one upon which you may depend. Some precious Jewels, belonging to the General of the Army at *Madure*, had been ſo cunningly " ſtoll'n, that the Thief could hardly be ſuſpected. And " indeed, notwithſtanding all the Enquiries that were " made about it, he could never be found out. A young " Man, who had the Reputation of being the beſt Diviner " in the Country, was conſulted at *Ticherapali*. After " he had conjured the Devil, he ſo well deſcribed the " Thief, that he was eaſily known. That Wretch, who " was not ſo much as ſuſpected, could not hold out againſt the Oracle: He confeſſed his Crime, and proteſted that the Theft had been found out by a ſupernatural Means". The Author adds, that thoſe Conjurers make it appear by ſeveral Prodigies, that they are acted by Spirits. " They bear up without any Support " a great many Boughs cut off, though they are not " faſtened one with another. Others raiſe up in the Air a " Kind of a large Sheet, which remains ſtretched in its " whole Length". But when any Chriſtian happens to be in thoſe tumultuous Aſſemblies, where the Devil ſpeaks through their Mouth, he is wholly ſilent, and no Prayers, Conjurations, or repeated Sacrifices can make him utter a Word. " Which is ſo common, ſays the Author, in " thoſe Places where we have ſome Habitations, that " the Idolaters, before they begin their ſacrilegious Ceremonies, are very careful to enquire whether there is " any Chriſtian among them. . . . . . It happened ſome " Years ago, that in a ſolemn Proceſſion, in which one " of the Idols of *Madure* was carried in Triumph, the " Devil invaded one of the Spectators. As ſoon as the " People perceived the Signs which denoted the Preſence of the *Dæmon*, they flocked to him in Crowds, " to hear the Oracles which he was to deliver. A Chriſtian " went through that Place by chance; which was ſufficient to make the Devil ſilent: At that very moment he " left off anſwering thoſe, who asked him ſeveral Queſtions about the Succeſs of things to come. The Devil being fully reſolved to remain ſilent, ſome body " ſaid there was certainly a Chriſtian in the Aſſembly:

" Whereupon they looked for him; but he made his " Eſcape, and fled in haſte to our Church.

The two following Letters were written by Father *Martin* to Father *de Villette*, to whom he gives an Account of the Progreſs of Religion in the Miſſion of *Madure*. They are full of curious Events, which diſcover the Genius of the *Indians*, their Inclinations, the Behaviour of the Miſſionaries among them, and the Perſecutions to which the New Chriſtians are continually expoſed. 'Tis not long ſince two Poets, one of which was a *Brame*, and the other a *Neophyte*, were like to occaſion a new Perſecution at *Fanjaour*. " Several Poets having " recited Verſes in Honour of the falſe Gods before the " King, who pretends to underſtand Poetry, an unknown " Poet (the *Brame*) roſe up in the midſt of the Aſſembly; " and ſpoke theſe Words: *You beſtow your Encomiums up-* " *on Chimerical Deities; they do not deſerve the Praiſes you* " *heap upon them. None but the Supreme Being ought to* " *be acknowledged a true God: None but he deſerves your* " *Homage and your Adoration* ".

This Diſcourſe provoked the Pride of the other Poets against him: The King promiſed to bring him to an Account for ſuch a bold Aſſertion. The Chriſtians were ſuſpected to have induced that Man to ſpeak. Father *Carvalho*, Director of the Miſſion, undertook to inſtruct, and enable him to maintain what he had advanced. The *Brame* refuſed his Offers; which made the Miſſionaries afraid of his Ignorance, and the Conſequences of his Raſhneſs. " Thoſe Conſequences, adds Fa- " ther *Martin*, were the more dangerous, becauſe the " King was already very much exaſperated by ſome other " Verſes reflecting upon the Heathen Gods, and com- " poſed by one of our Chriſtians. This new Convert " excelled in the *Indian* Poetry...... A young Man of " the Town, whom he had formerly taught Poetry, ask- " ed him one Day ſome Verſes that he might recite " upon the Feſtival of one of the Gods of the Country. " The Chriſtian complied with his Deſire, and compo- " ſed upon the Spot a pretty long Piece, which he writ " upon ſome Leaves of a wild Palm-tree. He menti- " oned, among other things, the infamous and ridicu- " lous Adventures aſcribed to that God; and concluded

" that kind of Ode with theſe Words: *Can any one that* " *is guilty of ſuch Abominations, be a God* "? It fell out happily for the Chriſtians, that ſome important Affairs which happened to the King, made him forget the Affront put upon his Gods by the two Poets.

There is in the Second Letter of Father *Martin*, a very extraordinary Remedy for all ſorts of Cholicks, which we ſhall inſert here. " Get an Iron-ring of about an " Inch of Diameter, and big in Proportion: Let it be " red-hot: Let the ſick Perſon lie upon the Back; and " put the Ring upon the Navel, in ſuch a manner that " the Navel be the Center of the Ring. The ſick " Perſon will quickly feel the Heat of it: Remove it " immediately: A ſudden Revolution that will happen " in the *Abdomen*, will ſhortly take away the Pain ". This Remedy was communicated to Father *Martin*, by Dr. *Manouchi*, a Phyſician of *Venice*, who has got a great Reputation at the Court of the Great *Mogul*.

In the Fifth Letter, Father *d'Entrecolles*, a Miſſionary in *China*, beſtows an Encomium upon Father *de Broiſſia*, who after many great Labours died in that Country two Days Journey from *Pekin* the 18th of *September* 1704.

The Sixth Letter was written by Father *de Chavagnac*. He diſcourſes of the Zeal of the *Chineſe* Chriſtians, and mentions the Obſtacles which the Miſſionaries meet with in the Converſion of Idolaters. Thoſe Obſtacles are, 1. The Contempt which the *Chineſe* expreſs for all other Nations: they cannot believe that any thing that does not belong to *China*, deſerves any Attention. 2. The Difficulty of the *Chineſe* Language. 3. Polygamy, Avarice, Uſury, and many other Vices from which the *Chineſe* can hardly be reclaimed. The Converſion of the *Chineſe* Ladies is more difficult ſtill than that of Men. They are ſo cloſely confined, " That the Miſſionaries themſelves " cannot inſtruct them, nor make uſe of their Catechiſts " for that purpoſe. They muſt begin with the Huſband, " that he may inſtruct his Wife, or allow a pious Wo- " man to come into her Apartment, and explain to her " the Myſteries of Religion.

The Seventh Letter contains ſome Obſervations of Father *de Bourzes* upon the Sparks that appear at Sea in the

Night; a *Phænomenon*, which has not been hitherto ſufficiently examined.

The Eighth Letter is dated from *Pekin*. Father *Jartoux* gives a Deſcription of the Church built, with the Emperor's leave, in the Incloſure of his Palace: That Church was opened in a ſolemn manner the 9th of *December* 1703. The Author gives alſo a long Account of the great Danger to which Father *Bouvet* expoſed himſelf, by refuſing out of a Principle of Conſcience, but with too much Stiffneſs, to comply with the Deſigns of the Hereditary Prince.

In the laſt Letter, written by Father *Papin*, a Miſſionary at *Bengale*, there are ſeveral Remarks upon the Arts of the *Indians*, and their way of practicing Phyſick. He obſerves, "That a Phyſician is not allowed to take care of " a ſick Perſon, unleſs he gueſſes at his Illneſs, and the " Humour that prevails in him. Which they eaſily know " by feeling the Pulſe. It muſt not be ſaid, *continues the* " *Author*, that 'tis an eaſy thing to be miſtaken about it; " for it is a Science, in which I have ſome Skill. . . The " common People have very plain Remedies. For the " Megrim, they ſnuff up ſome Powder of a dry Shell of " a Pomgranate bruiſed with four Grains of Pepper. For " the common Head-ach, they ſmell, in a Rag tied up " into a Knot, a Mixture of Armoniack Salt, Lime, and " Water. A Giddineſs, proceeding from a Cold and " thick Blood, is cured by drinking ſome Wine, in which " ſome Grains of Incenſe have been laid. For a Deafneſs " occaſioned by many cold Humours, they put into the " Ear a Drop of Lemon-juice". The other Remedies mentioned by the Author may be ſeen in the Book.

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ARTICLE LXIX.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. NOVUM TESTAMENTUM. Poſt priores Steph. Curcellæi, tum & DD. Oxonienſium labores; quibus Parallela Scripturæ loca, necnon Variantes Lectiones ex plus C. MSS. codd. & antiquis Verſionibus collectæ, exhibentur: Accedit tantus locor. Parell. numerus, quantum nulla adhuc, ac ne vix quidem ipſa profert præſtantiſſ. Editio Milliana: Variantes præterea ex MS° Vindobonienſi; ac tandem Criſis perpetua, qua ſingulas Variantes earumque valorem aut originem ad XLIII. Canones examinat G. D. T. M. D. Cum ejuſdem Prolegomenis, & Notis in fine adjectis. Amſtelædami ex Officina Wetſteniana. CIƆ IƆCC XI

That is,

THE NEW TESTAMENT in Greek, *containing more Parallel Places than are to be found in any Edition, and even in that of Dr.* MILL, *and the various*

rious Readings of a Manuſcript in the Emperor's Library, beſides thoſe that have been inſerted in Curcellæus's *Edition, and in that of* Oxford. *To which are added* XLIII *Rules to judge of every Reading, by* G. D. T. M. D. *with his* Prolegomena, *and ſeveral Notes at the end.* Amſterdam, *printed for* Henry Wetſtein, 1711. *in* 8vo. *Pagg.* 88. 560, *and* 37. *Sold by* P. Dunoyer *in the* Strand.

M. *WETSTEIN* deſigning to publiſh a *Greek* Edition of the New Teſtament in a convenient Size, attended with parallel Places and various Readings, had a Mind to extract the moſt conſiderable Readings of Dr. *Mill*'s Edition; but having conſulted a learned Friend, he was adviſed by him to reprint the *Oxford*-Edition of the Year 1675. with ſeveral Improvements. To give the Readers a juſt Notion of the Nature of this Work, I ſhall, in the firſt Place, take notice of the parallel Places and various Readings, and then give an Account of the *Prolegomena* prefixed to this new Edition.

Thoſe parallel Places and various Readings are all along inſerted under the *Greek* Text. M. *Wetſtein* aſſures us that there is no Edition of the New Teſtament, that contains ſo great a Number of parallel Places. He does not except Dr. *Mill*'s Edition; but it ought to be obſerved that M. *Wetſtein* means only ſuch parallel Places as deſerve to be ſo called, and that all others have been left out as needleſs and inſignificant. As for the various Readings, this Edition contains all thoſe that are in the *Oxford*-Edition above-mentioned, beſides thoſe of a Manuſcript in the Emperor's Library, never before publiſhed.

I proceed to the *Prolegomena*, to which the Author has prefixed XLIII Canons or critical Rules, whereby one may judge of all the various Readings inſerted in this Edition, and even of thoſe that have been collected by Dr. *Mill*, and are not to be found here. To make the uſe of theſe Rules plain and eaſy, there is, next to each Reading under the Text of the New Teſtament, a Reference to thoſe Canons; ſo that the Readers may immediately ſee what they ought to think of each particular Reading, by conſulting the critical Rules to which they are referred. The Author of thoſe Canons appears very cautious, and is none of thoſe who multiply the various Readings of the New Teſtament without any Reaſon. He admires the great Induſtry and indefatigable Labour of Dr. *Mill*, in collecting above Thirty thouſand various Readings upon the New Teſtament; and is fully perſuaded that the Doctor did it with a good Intention. But he thinks that Critick ſhould have conſidered the ill Conſequences, that may ariſe from ſuch a prodigious Number of various Readings. Dr. *Mill* could not be ignorant, ſays he, that the *Papiſts, Socinians,* and *Atheiſts* would be apt to make an ill Uſe of it. He adds that the large *Prolegomena* of Dr. *Mill* are ſtill more dangerous, becauſe that learned Man approves about Two thouſand various Readings, and would have them to be inſerted in the Text; which, ſays the Author, would make a great Alteration in our Copies of the New Teſtament.

The *Prolegomena* conſiſt of IV Pieces. In the Firſt the Author treats of the Collections of various Readings, and of thoſe by whom they were collected. The Second contains a Deſcription of the Manuſcripts, which have afforded the various Readings inſerted in this new Edition, and ſeveral Obſervations upon the Nature, Antiquity, and other Qualities of thoſe Manuſcripts. Theſe two Pieces are the more uſeful, becauſe the Author does all along refer the Readers to thoſe Writers, who have treated the ſame Subject at large. In the third Piece, he undertakes to prove and to confirm the XLIII critical Rules laid down by him to judge of the various Readings, and is very careful to quote the Authors, whoſe Teſtimony may give ſome Weight to his Opinions. The laſt Part of the *Prolegomena* is a Direction for the Readers how to uſe this new Edition. There are ſeveral Notes at the End of the Book, to which the Reader is referred in the XXIIId Canon.

There are alſo in this new Edition a Map of all the Places of *Paleſtine* mentioned in the Goſpels; another Map wherein the Travels of the Apoſtles are deſcribed; a Plan of the City of *Jeruſalem*, and of the Temple, as they ſtood in the time of our Saviour, drawn by Dr. *Lightfoot.* I need not obſerve that this is a fair Edition: 'Tis well known that the *Greek* Books, publiſhed by Meſſieurs *Wetſtein*, are very well printed and extremely correct. I ſhall only add, that the Text has been printed from the *Elzevier*'s Edition, 1633. corrected by *Leuſden*.

ARTICLE LXX.

Jo. ALBERTI FABRICII SS. Theol. D. & Prof. Publ. BIBLIOTHECÆ GRÆCÆ Libri IV. Pars altera, qua præter Scriptores de Numerorum doctrina, & alios nonnullos Philoſophos, recenſentur Rhetores ac Sophiſtæ, Lexicorumque veterum Græcorum notitia traditur. Accedunt præter nonnulla hactenus inedita, Democriti & Anatolii de Sympathiis & Antipathiis, interpretatione & commentario illuſtrata, & Ptolemæi Aſcalonitæ de differentia vocum Græcarum, Specimenque Gloſſarii MS. νομικȣ͂, Porphyrius de vita ſcriptiſque Plotini, cum brevibus notis, Longini de metris fragmentum, & Lucæ Holſtenii V. C. Diſſertatio de vita & ſcriptis Porphyrii. Hamburgi, ſumptu Chriſtiani Liebezeit. Anno MDCCXI.

That is,

THE Second Part of the IV*th Book of the* Bibliotheque *of* Greek *Writers, by* JOHN ALBERT FABRICIUS, D.D. *containing*

containing an Account of thoſe Authors who treat of the Doctrine of Numbers, and of ſome other Philoſophers, and alſo of the Rhetors and Sophiſts, and ancient Greek *Lexicons*, &c. Hamburg. 1711. *in* 4to. Pagg. 618. *Sold by* P. Vaillant *in the* Strand.

THOSE, who are able to judge of this Work, and of ſome other Performances of the ſame Kind publiſhed by Dr. *Fabricius*, muſt needs own that he is one of the moſt uſeful Writers of our Age. He has all the neceſſary Qualifications to give us a good Account of the ancient Authors, a great deal of Learning, a vaſt Knowledge of Books, an exquiſite Judgment; to which I add that he is a Man of a plentiful Fortune, and has a noble Library of his own. Theſe two laſt Circumſtances are very material to compoſe a Work of this Nature, which requires a great deal of time, and the uſe of all ſorts of Books. The Publick is certainly very much indebted to that learned Author for publiſhing ſuch an excellent Repertory, interſperſed with ſo many curious Obſervations. His Method is ſo well known, that it were needleſs to enlarge upon it; and therefore I ſhall only give a general Notion of this Volume, which is lately come out.

Dr. *Fabricius* mentions, in the firſt Place, *Nicomachus Geraſenus*, *Diophantus* *, and ſome other Writers, who treat of the Doctrine of Numbers. Afterwards he proceeds to *M. Aurelius Antoninus*, *Maximus Tyrius*, *Alcinous*, the *Philoſtrati* and *Calliſtrati*, *Apollonius Tyanenſis*, *Alexan-*

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* Dr. *Fabricius* did not think the following Paſſage unworthy of being inſerted in his *Bibliotheque*. *When* Bachet *preſented* Malherbe *with his Edition of* Diophantus, *in the preſence of ſeveral Gentlemen, who highly commended it as a very uſeful Book: that Poet asked him,* Whether it would bring down the Price of Corn? (*S'il feroit amender le pain?*) See the Life of *Malherbe*.

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der Aphrodiſienſis, Plotinus, Dexippus, Ammonius, and other Authors of the ſame Name. The Readers will find in the Chapter relating to *Plotinus*, the Life of that Philoſopher written by *Porphyry*, with a Chronological Table prefixed to it. Dr. *Fabricius* obſerves that M. *Bayle*, in his Hiſtorical and Critical Dictionary, pretends that the Doctrine of *Plotinus* comes very near *Spinoziſm*. He examines the Reaſons alledged by that Author, for whom he expreſſes a great Eſteem; and ſhews that the Philoſophy of *Plotinus*, if it be well conſidered, is very different from that of *Spinoza*.

The next Chapter contains an Account of *Porphyry*: Our Author has inſerted in it the Life of that Philoſopher compoſed by *Lucas Holſtenius*. Dr. *Fabricius* proceeds to *Jamblichus*; and in the following Chapter gives us Two Fragments of *Anatolius* and *Democritus*, *concerning Sympathy and Antipathy*, never before publiſhed; and tranſlated and illuſtrated with Notes, by M. *Rendtorf*. The remaining Part of this Volume concerns ſeveral Orators, Sophiſts, and Writers of *Greek* Dictionaries.

ARTICLE LXXI.

PADUA.

THE Treatiſe of Dr. *Valliſnieri* concerning the Breeding of Worms in human Bodies, is a very curious Book. It is entitled,

Conſiderazioni ed Eſperienze intorno alla generazione di Vermi ordinarii del corpo humano.

The Author confutes the Opinion that is now generally received, *viz.* That thoſe Worms proceed from our Food, eſpecially from Fruit, among which the Eggs of thoſe Animals get into our Bodies, wherein they are hatched. Dr. *Valliſnieri* undertakes to ſhew the Impoſſibility of that Syſtem by three Reaſons, among others. In the firſt place, ſays he, though there are many Sorts of Worms upon Earth, we know but three Sorts in our Bodies:

dies: Beſides, thoſe three Sorts of Worms do very much differ from thoſe that have ſome Reſemblance with them among ſo many Sorts of Worms upon Earth. Secondly, the Ferments which abound in our Bodies, would kill thoſe extraneous Worms as ſoon as they are hatched. Thirdly, thoſe Worms being nice and hard to be bred, would not find in our Bodies the Food neceſſary for their Maintenance. From whence Dr. *Valliſnieri* infers, that we may eat all Sorts of Fruits and Herbs, without being afraid of getting any Worms; that our Worms were born with us, and are an Hereditary Evil, or rather Part of our Being, formed in each Body by the Creator of all Things, for ſome Reaſons worthy of his Wiſdom; perhaps to conſume ſome ſuperfluous Juices. The Author grounds upon thoſe Principles the true Method of Curing Diſeaſes occaſioned by Worms.

M. *Ceſtoni* has put out a ſmall Piece, which contains new and ſurpriſing Diſcoveries concerning the Origin of a ſort of Inſects, that feed upon Cabbage, and of ſome Inſects that are bred in other Inſects. That Piece is dedicated to Dr. *Valliſnieri*, who treats the ſame Subject more amply in the Book above-mentioned. Thoſe two Authors have obſerved, that a certain Gnat, called *Wolf*, takes hold of one of thoſe Inſects that are called *Cabbage-lice*, and makes a Hole in its Belly to put one of its Eggs into it. The Egg being hatched eats up the Belly, wherein it is encloſed; and having deſtroyed that ſmall Inſect, comes out a perfect Gnat.

LEIPSICK.

M. *Blumius* has publiſhed Five Obſervations upon ſo many Paſſages of the Old Teſtament, *viz.* upon *Gen.* XIV. 11. *Exod.* XXXIV. 18. *Numb.* XXV. 4. *Judges* XIII. 25. *Pſalm* LXXXVIII. 6.

M. J. Chriſtiani Blumii, S. T. B. Animadverſionum Sacrarum ad Commata quædam Fœderis antiqui ſelecta, Pentas prima. Lipſiæ. 1711. *in* 8*vo. pagg.* 128.

The ſame Author deſigns to publiſh three Books of ſhort Obſervations upon the Holy Scripture, and ſeveral Remarks upon ſome profane Authors and the Eccleſiaſtical Writers of the firſt Ages, aſſoon as he has finiſhed his *Pentades*.

ARTICLE LXXII.

L'ILIADE D'HOMERE traduite en Fran-
çois, avec des Remarques. Par Madame
DACIER. A Paris, chez Rigaud, Di-
recteur de l'Imprimerie Royale, rue de la
Harpe. MDCCXI.

That is,

HOMER's ILIAD *tranſlated into* French,
with Remarks. By Madam DACIER.
In Three Volumes. Paris 1711. *in* 12o.
Vol. I. Pagg. 522. Vol. II. Pagg. 621.
Vol. III. Pagg. 616. *Beſides a Preface
of* 72 *Pages, and the Life of* Homer,
Pagg. 44. *Sold by* P. Vaillant *in the* Strand.

THE merit of the Illuſtrious Lady, who preſents the Publick with a new Tranſlation of *Homer*, is ſo well known by ſome other polite and learned Performances of that Kind, that her Name, prefixed to this Work, is a ſufficient reaſon to form a great Idea of it. Her Preface, wherein ſhe gives an Account of her Tranſlation, may be looked upon as a Maſter-Piece, and contains many excellent Obſervations, whereby it appears that ſhe is admirably qualified for ſuch a Work, though never ſo difficult. I ſhall enlarge upon that Preface, being perſuaded that a long Extract of ſuch a valuable Piece will not be unacceptable to the Readers.

It is no eaſy thing, ſays Madam *Dacier*, to give Men a true taſte of Epick Poetry, and to make them know the Nature of it. The Art of that Poetry was ſo little underſtood in all Ages, that Antiquity affords but two Poets, who had a true Notion of it. *Homer* is the firſt, who knew it. All the *Greek* Poets, before and after him, were altogether ignorant of his Art; and Epick Poetry ſuffered a total Eclipſe in *Greece* after his Death. At laſt it was happily revived by *Virgil* among the *Romans*, about nine hundred Years after *Homer*; but it died again with him, and that ſecond Eclipſe has laſted to this Day. Arts and Sciences do commonly produce, through the corruption and ignorance of Men, other Arts and Sciences that are falſe and counterfeit; and therefore 'tis no wonder if the Art of Epick Poetry has alſo produced a falſe Art, and conſequently ſome Poems falſely called Epick Poems, and ſome Works in Proſe, which far from being Epick, have nothing in them of that Conſtitution. Hence it is that moſt People are ſpoiled by the reading of many vain and frivolous Books, and diſlike every thing that does not ſuit with their taſte. Thoſe conſiderations made Madam *Dacier* ſenſible, that ſhe undertook a very difficult Work, and might eaſily miſcarry in the execution of it. Five Difficulties offered themſelves to her Mind.

I. The firſt is grounded on the Nature of Epick Poetry in general: It is ſo little known, that ſhe could hardly expect to reconcile the Readers with thoſe auſtere Poems, which under the Cover of an ingenious Fable, contain only uſeful Inſtructions, and none of thoſe Adventures, with which we are moved and affected, when they run upon Love. This was one of the Reaſons, why Madam *Dacier* thought her Tranſlation of *Homer* would not have a good ſucceſs. But at laſt ſhe conſidered, that two excellent Works, publiſhed in *French* concerning the Nature of the Epick Poem, might have given a true Notion of that ſort of Poetry. Father *le Boſſu* writ a Treatiſe, wherein he explains the Art of *Homer's* and *Virgil's* Poems by the Rules of *Ariſtotle*. The *Poetick* of that Philoſopher has been tranſlated into *French*, and illuſtrated with a Commentary, wherein the Truth and Certainty of thoſe Rules are fully demonſtrated by Experience and Reaſon. Thoſe

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two Books, having as it were, made a way for Madam *Dacier*'s Tranſlation, ſhe did not doubt but ſhe might venture to publiſh in the *French* Language the Poems, that have afforded thoſe Rules; being of Opinion that the Diſlike, which ſome few Perſons might expreſs for her Performance, was not a ſufficient Reaſon to deprive others of a faithful Tranſlation of thoſe two excellent Originals, the Iliad and the Odyſſey.

II. The ſecond Difficulty ariſes from the Fables and Allegories interſperſed through the Poems of *Homer*. Few Readers are able to dive into them, and conſequently to perceive the Beauties of that excellent Poet. In his Time the moſt important Truths were delivered under Fictions and Parables; and the wiſeſt Men thought it a glorious thing to unravel thoſe Myſteries, and to find out the Senſe concealed under them. Our Age has a quite different taſte: Nothing is valued but what is clear and free from Obſcurity. Beſides, 'tis objected againſt *Homer* that his Allegories are ſo extravagant, that the Heathens themſelves looked upon them as ſo many injurious Reflexions upon the Gods. Hence it is that *Plato* expelled him from his Republick as a very dangerous Man. How can therefore a Poet, condemned even by the wiſeſt Philoſophers of Antiquity, be of any uſe to us?

To anſwer this Objection, Madam *Dacier* alledges, in the firſt place, the Authority of *Lycurgus*, *Plutarch*, and the Emperor *Juſtinian*, who beſtow the higheſt Encomiums upon *Homer*. She obſerves that *Proclus* writ a Book to clear that Poet from the Accuſations of *Plato*; which he did with very good ſucceſs. Our learned Author not contented with thoſe Authorities, undertakes to confute the moſt conſiderable Objections of that Philoſopher. The Deſign of an Epick Poet (ſays ſhe) is only to inſtruct Men, and to reform their Manners by ſeveral Precepts concealed under the Allegories of an Action, whereby they become more agreeable. Why ſhould therefore *Plato* object againſt *Homer* that he founded no Republick, and was no Legiſlator? Such an Objection is very unreaſonable. *Homer*, ſays *Plato*, never commanded any Army? How can ſuch a thing be expected from a Poet? 'Tis true he never was at the Head of an Army, and never won any Battel; but his Poems are full of excellent Precepts for the Art of War. No Poet is ſo proper to inſpire Men with Valour: He formed great Captains: *Alexander* and *Cæſar* had a better Notion of that Poet than *Plato*. Though *Homer* founded no Sect, (which is another Objection of *Plato*,) yet he may be looked upon as the Father of moſt Sects; for one may find in his Writings the Seeds of all the Opinions, that were entertained by moſt Philoſophers long after him; and, as *Horace* has well obſerved, he teaches what is Honeſt and Diſhoneſt, Uſeful and Pernicious, much better than the greateſt Philoſophers. *Plato* himſelf owns that he plainly diſcovers what difference there is between Juſtice and Injuſtice. *Porphyry* undertook to prove that he was as great a Philoſopher as an excellent Poet. *Maximus Tyrius* calls him the Prince of Philoſophers.

Plato blames *Homer* for repreſenting the Gods unhappy, complaining, repenting, quarreling, and fighting together. But he ſhould have conſidered that a Poet ought never to mention the Gods, or muſt be allowed to deſcribe their Actions, with Expreſſions borrowed from thoſe of Men. He may aſcribe to the Deities Anger, Fury, Spite, Grief, Vengeance, and other Paſſions, as he repreſents them having a Mouth, Feet, Arms, *&c.* Madam *Dacier* alledges the Holy Scripture to juſtify *Homer* upon this Head. We read in *Geneſis*, ſays ſhe, that the Angel wreſtled with *Jacob*: the Prophet *Daniel* deſcribes Angels engaged in a Fight. The Angel *Gabriel*, who was the Protector of *Greece*, fought 21 Days with the Angel who protected *Perſia*; and the Angel *Michael* who protected the *Jews*, came to his Aſſiſtance. There is nothing more common in the Sacred Writings than theſe Words, *The Lord will fight for you*; *the Lord fights for them*. Our Author pretends that this Conformity between the Scripture and the Poems of *Homer* is ſufficient to juſtify that Poet, even in what he ſays of the Wounds which the Gods receive, of their being puniſhed, impriſoned, and thrown down from *Olympus*. For, ſays ſhe, it ought to be conſidered, that *Homer* never aſcribes ſuch Weakneſſes and Misfortunes to the Supreme God; and therefore that Poet, far from being looked upon as an impious Man, ought to be very much eſteemed by reaſon of the Conformity above-mentioned. *A Conformity* (ſays Madam *Dacier*) *that is very remarkable, and may be of great Uſe in expounding the Sacred Writings.* She adds, that all the Deities of *Homer* are allegorical. As a Theological Poet, he divides the Eſſence of God into many Perſons, like ſo many Attributes, under the different Names of *Jupiter, Juno, Neptune,* &c. As a Philoſophical Poet, he introduces Natural Cauſes like ſo many Deities. Laſtly, As a Moral Poet, he brings in Virtues and Vices acting like ſo many Gods. With the help of thoſe three Conſiderations, ſays the Author, the ſeeming Extravagances of *Homer* will vaniſh away; and the Readers will admire the noble Ideas and the vaſt Knowledge of that excellent Poet.

Homer ſays, the Gods are moved with Prayers and Sacrifices. *Plato* condemns that Doctrine; but Madam *Dacier* juſtifies it, by obſerving that it is the Doctrine of the Scripture. Theſe Words, ſays ſhe, *ϛρεπτοὶ δὲ ϗ θεοὶ αὐτοί*, are a Divine Sentence, and the Foundation of Religion.

Plato finds fault with *Homer* for aſſerting that God is the Cauſe of Evil, and placing on both Sides of *Jupiter's* Throne two Casks, one of which is full of Evils, and the other of good Things. Our Author alledges the Scripture to ſhew that God is the Diſtributer of Good and Evil, and conſequently that this Doctrine of *Homer* is agreeable to Truth. She finds in the Scripture ſomething like the two Casks of *Homer*. *In the hand of the Lord,* ſays *David, Pſalm* LXXIV. *there is a Cup, and the Wine is red: it is full of mixture, and he poureth out of the ſame,* &c. The Author adds that theſe Expreſſions are very frequent in the Scripture: *To drink the Wine of God's Wrath*; *the Wine mixed in the Cup of his Wrath.*

As for the next Objection, that *Homer* introduces the Gods appearing under viſible Forms; Madam *Dacier* refers us to the Sacred Writings, wherein we read that God did frequently appear under the Form of a Man or an Angel, without acting againſt the Dignity of his Nature.

Plato cenſures *Homer* for ſaying, that *Jupiter* ſent a deceitful Dream to *Agamemnon,* and ordered him to tell a Lie. Madam *Dacier* obſerves, that the Scripture affords an Example like that of *Homer*. God being reſolved to deſtroy King *Ahab*, * ſent a lying Spirit to entice him, as *Jupiter* ſent a Dream to deceive *Agamemnon*. Nothing, ſays ſhe, can be more like.

III. The Author proceeds to the third Difficulty, grounded upon the Manners and Characters of the ancient Times, which appear to us very contemptible. Can it be expected that *Achilles*, *Patroclus*, *Agamemnon* and *Ulyſſes*, taken up with mean and ſordid Functions, as we are apt to call them, will be admired by thoſe who are uſed to our Romantick, Polite, and Spruce Heroes? To remove this Difficulty, Madam *Dacier* makes the following Obſervations. *Homer* repreſents Nature ſuch as it was in its firſt Simplicity, before it loſt its Dignity, and wanted to be ſupported by a vain Pomp, which can never be a Sign of a true and ſolid Grandeur. The Manners of Men diſcover the Character of the Ages in which they live: Actions are the only thing, whereby Men and Times can be characteriſed. And therefore an Epick Poem, being the Imitation of an Action, a Poet ought to repreſent the Manners ſuch as they are in the Time he ſpeaks of; otherwiſe his Imitation is falſe; his Heroes are only Romantick; their Words and Actions contradict their Character, and have nothing in them but what is oppoſite to the Uſages of the Time in which they lived. *Homer* could not conform himſelf to the Cuſtoms of the following Ages; and we ought to conſider the Manners of his Time.

It will be objected, that a Poet may be allowed to adorn and embelliſh his Subject: *Ariſtotle* himſelf ſays, he ought to make his Heroes finer than they are. Madam *Dacier* owns it, provided the Poet takes care to preſerve a Reſemblance: But he does not do it, when he aſcribes to Perſons and Times ſuch Manners and Uſages as were unknown to them. Whoever takes ſuch a Method, loſes all the Characteriſtical Strokes, without which there can be no Reſemblance between the Original and a Copy.

But, will ſome ſay, *Homer* does frequently mention Kettles, Seething-pots, Blood, Fat, Guts, &c. He repreſents ſome Princes ſleaing and roaſting Animals. Can any thing be more offenſive? Our Author obſerves, that all thoſe things are to be found in the Holy Scripture; and that ſuch an Objection againſt *Homer* expoſes the Sacred Writings to the Railleries of the Libertines and Atheiſts. But, is it not a ſhameful thing, that Princes ſhould dreſs their own Meat; that the Sons of the greateſt Kings ſhould be Shepherds; that *Achilles* ſhould be taken up with the meaneſt Employments? Such were the Manners of thoſe Heroical Times, ſays Madam *Dacier*, of thoſe happy Times when Softneſs and Luxury were altogether unknown; when Glory was only placed in Labour and Virtue, and Shame in Idleneſs and Vice. " I am well " pleaſed (*continues ſhe*) to ſee the Heroes of *Homer* do " what the Patriarchs did, who were greater Men than " Kings and Heroes. I am well pleaſed to ſee *Juno* dreſs " her ſelf, without any Toilet, without any Tire-woman. " The Goddeſſes are never the leſs Charming and Vene" rable, for dreſſing themſelves. It is with the Heroes " as with the Gods: No Footmen, no Valets de Cham" bre, no Gentlemen, no Attendants are to be ſeen about " *Achilles, Agamemnon*, &c. *Hercules* and *Theſeus* had none. " In ſhort, I am perſuaded that if an able Hand ſhould " undertake to compare Times, as *Plutarch* compared " the Illuſtrious Men whoſe Lives he writ, we ſhould find " the ſame difference between thoſe ancient Times and " Ours, that appeared between the Braſs Statue of *Alex*" *ander* made by *Lyſippus*, and the ſame Statue when " gilded by *Nero*'s Order. It was found neceſſary to take " off the Gilding, becauſe it had ſpoiled all its Beauty: " *Quum pretio periiſſet gratia artis, detractum eſt au*" *rum* ".

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* 2 Chron. XVIII. 19, 20. & ſeq.

IV. The Fourth Difficulty proceeds from the Fictions of *Homer*, which appear to us extravagant, and inconſiſtent with Probability. How can our Age bear a Poem, in which Tripods move of themſelves, and go to the Aſſemblies, Gold Statues help *Vulcan* to work, Horſes appear endowed with the Faculty of Speaking? &c. Madam *Dacier* owns that all thoſe Stories, far from having any Probability in them, are naturally impoſſible; but the Poet reconciles them with Probability, by ſuppoſing that all thoſe Wonders are performed by the Infinite Power of the Gods. No Poet deſerves to be cenſured for his Fictions, unleſs he ſuppoſes that Men can do things that exceed the Strength of Nature, without any Help from a Divine Power.'

V. Of all the Difficulties, that have for a long time diſcouraged Madam *Dacier* from venturing upon a Tranſlation of *Homer*, the Diction of that Poet appeared to her the moſt perplexing. *Homer* is ſo great and ſo ſublime, that 'tis impoſſible to convey into a Tranſlation the Strength, the Harmony, the Dignity and Majeſty of his Expreſſions, and to preſerve that Spirit which gives Life to his whole Poem, and makes it appear a living and animated Body. "What can one expect from a Tranſlati-
" on into a Language like ours, always circumſpect, or
" rather timorous, in which there is no happy Boldneſs;
" becauſe, being always confined within its own Bounds,
" it has no manner of Liberty"?

It were in vain to ſay, continues Madam *Dacier*, that 'tis a miſtake to fancy that Thoughts ought to be ſet off with the Choice, the Sound, and Harmony of Words. Without entring upon a Diſcuſſion relating to this Head, it is ſufficient to conſider, that Harmony has actually a great effect upon all Men. Noble and harmonious Words, attended with a happy Cadence, though deſtitute of Senſe and Truth, will command the Attention of the Hearers with a greater Power, than the moſt reaſonable things, ſpoken harſhly, and with a diſagreeable Sound. If a bare Harmony produces ſuch an Effect, how powerful muſt it be when attended with Reaſon, and ſupported by the Beauty, the Truth and Dignity of Things; and when the Mind is inſtructed, whilſt the Ear is pleaſed? Certainly there is no Charm like it; and ſuch is *Homer*'s Charm.

Madam *Dacier* not contented with theſe Obſervations upon *Homer*'s Diction, adds, that the Beauty of Expreſſion conſiſts in Clearneſs and Nobleneſs, which ariſe from the uſe of proper and figurative Words; from whence ſhe takes occaſion to make the following Remarks. The proper Words, ſays ſhe, which render *Homer*'s Diction ſo clear, give it frequently as much Strength and Nobleneſs as figurative Words. When he is neceſſarily obliged to uſe the moſt common Words, and ſuch

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as have nothing in them that is agreeable, he mixes them with great Art, and adds to them Sonorous Particles, and magnificent and graceful Epithets; which creates an Harmony, whereby the Meanneſs of thoſe Words does entirely vaniſh away. His Enumeration of the Ships, at the End of the Second Book, is a remarkable Inſtance of it. Another Beauty obſervable in *Homer's* Diction is this: By mixing harſh, rough and common Words, with thoſe that are moſt polite and ſmooth, he makes a Sort of Compoſition which partakes of Gravity and Gracefulneſs; and by that means he admirably mixes Art and Nature together.

This happy Mixture, continues the Author, gives that Poet a Strength and a Charm, which are peculiar to him; and what is wonderful, is, that the Readers do not perceive any Labour in it: Every thing runs ſmoothly; and the Facility which appears throughout the whole Poem, is as great as if it had been dictated to him by the Muſe whom he invoked.

On diroit que pour plaire, inſtruit par la Nature,
Homere ait à Venus derobé ſa ceinture:
Son Livre eſt d'agrémens un fertile threſor;
Tout ce qu'il a touché ſe convertit en or;
Tout reçoit dans ſes mains une nouvelle grace;
Tousjours il divertit, & jamais il ne laſſe.

But, ſays Madam *Dacier*, this mixed Compoſition is unknown to the *French* Language, which does not admit thoſe Varieties, and knows not how to diſpoſe of a mean, harſh, or diſagreeable Word: All its Treaſures are inſufficient to hide an Imperfection; it wants thoſe ſonorous Particles neceſſary to bear up its Terms, and the different Harmony which ariſes from the different Diſpoſition of Words; and conſequently, it cannot repreſent moſt of the Beauties that ſhine in *Homer's* Poetry. Madam *Dacier*, far from flattering her ſelf upon this Head, declares that ſhe can hardly avoid being condemned for undertaking to tranſlate that Poet: *I confeſs* (ſays ſhe) *that there is not* ONE VERSE *in* Homer, *in which I do not perceive a Beauty, a Strength, a Harmony, a Grace-*

fulneſs, which it was impoſſible for me to preſerve. If the Attempt of that Illuſtrious Lady be a Fault, it is ſo glorious to her, and ſo advantageous to the Publick, that it were to be wiſhed ſhe would quickly commit a Second Fault of the ſame Nature, by publiſhing a Tranſlation of the Odyſſey.

Since Madam *Dacier* pretends to be guilty of a Fault, 'tis very natural for her to alledge ſome Reaſons in order to excuſe her ſelf. The wonderful Style of *Homer*, ſays ſhe, and all the Beauties of his Diction, are not the moſt valuable Part of his Poetry. That Poet has ſome Excellencies ſuperior to the Beauties of his Expreſſion. The moſt barbarous Nations have admired the Nobleneſs of his Ideas, the Majeſty of his Subject, the ſurpriſing Variety of his Characters, *&c.* Our Author thinks this admirable Part of *Homer*'s Poetry may be preſerved in a Tranſlation. She adds, That ſhe does not write for the Learned, who read *Homer* in his own Language; but for thoſe, who are not able to underſtand the Original, or begin to read it. Upon this Occaſion, ſhe gives us her Judgment about her own Performance. I have inſerted it in the 20th Article of this Volume, to which I refer the Readers.

It is commonly believed, that a Poet ought to be tranſlated into Verſe, to preſerve all the Life and Spirit of Poetry; but Madam *Dacier* alledges ſome Reaſons to ſhew the Impoſſibility of it. A Tranſlator (ſays ſhe) may expreſs all the Thoughts of *Homer* in Proſe; which he cannot do in Verſe, eſpecially in the *French* Language, being neceſſarily obliged to leave out ſeveral things, and to make ſeveral Additions and Alterations. Beſides, the *French* Poetry can never repreſent all the Beauties of *Homer*, and attain to his Elevation. Some few Verſes here and there may be happily imitated; but at a long run the whole Texture will be weak and flag. On the contrary; all the Ideas of that Poet, the Beauty of his Images, every thing that he ſays, may be conveyed into a Tranſlation in Proſe. This gives the Author occaſion to ſhew how ſuch a Verſion ought to be performed: What ſhe ſays upon that Subject is admirable, and ſeems to be a faithful Repreſentation of her own Performance.

Madam *Dacier* proceeds to give an Account of her Remarks. Before ſhe enters upon this Subject, ſhe obſerves, that though *Homer* be never ſo admirable for the Beauty of his Poeſy, one may find in his Poems ſeveral things that are ſtill more valuable; a deep Learning; many remarkable Veſtiges of the remoteſt Antiquity; a prodigious Knowledge of all the Arts; a charming Variety of Manners and Characters; perfect Models of a true Eloquence in all its Kinds; ſeveral Maxims derived from the ſoundeſt Philoſophy, and laſtly an admirable Conformity between his Style and his Notions, and the Sacred Writings. A bare Tranſlation would not be ſufficient to make the Readers ſenſible of ſo many Beauties; and therefore Madam *Dacier* has added to it many Remarks. She makes but few critical Obſervations upon Words: Her chief Deſign is to explain the great Erudition of *Homer*; to ſhew the wonderful Variety of his Characters; to diſcover his great Wiſdom in the moſt ſurpriſing Fictions; to unfold the excellent Precepts contained in his Diſcourſes; to clear the Theological Opinions that prevailed in his Time; to make it appear how far the *Greeks* and *Barbarians* carried the Art of War; to prove the Conformity of his Style and his Notions with our Sacred Books; to treat of ſeveral things relating to Antiquity, Geography, *&c.*

In the next place, Madam *Dacier* ſhews how the Poems of *Homer* have been preſerved and tranſmitted to us; and then mentions thoſe Authors who have writ upon that Poet. She deſigned to lay down the Rules of an Epick Poem, and to examine the Opinion of thoſe, who pretend that the chief Deſign of *Homer* was to pleaſe, and not to inſtruct; but the Length of her Preface did not allow of it: She will perhaps do it in a particular Treatiſe. In the mean time, ſhe makes ſome Obſervations upon thoſe two Heads. She ſays upon the firſt, that it appears from the whole Conſtitution of an Epick Poem, that it is very different from our Epick Poems, and more ſtill from thoſe frivolous Works which Love and Ignorance have brought forth. One would think, that Romances were made to change Weakneſſes into Virtues: Senſe and Reaſon are frequently neglected in thoſe Books: Inſtead of an ingenious and uſeful Fiction,

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ction, they generally offer a wretched Falſity oppoſite to a known Truth, and repreſent the wiſeſt Heroes of Antiquity like ſo many Extravagant Lovers. Madam *Dacier* applies theſe Obſervations to a famous Romance; and wonders that Mrs. *de Scudery* ſhould have ſo ſtrangely miſtaken the Character of *Cyrus*.

Upon the Second Head, having obſerved that the Opinion of thoſe, who maintain that Pleaſure is the only Deſign of Epick Poetry, was aſſerted two thouſand Years ago, ſhe adds, that it is an Error confuted, not only by the beſt Judges of Poetry among the Ancients; but chiefly by the very Nature of the Poem, which is a general and univerſal Fable, like the Fables of *Æſop*. Can any one believe, ſays Madam *Dacier*, that *Æſop* did only deſign to pleaſe the Readers? Whoever ſays ſo, deſtroys the Nature of a Fable, which is only a Diſcourſe invented to reform the Manners with ſome Inſtructions concealed under the Allegory of an Action.

Madam *Dacier* informs us, that her Tranſlation of the Iliad would have been quickly attended with that of the Odyſſey, had not the Death of her only Daughter prevented it. She expreſſes her Affliction in ſuch moving terms, that one can hardly read the Paſſage without partaking of her Grief.

ARTICLE LXXIII.

ULM.

THE Hiſtory of the moſt conſiderable Divines of the Dutchy of *Wirtemberg*, from the Beginning of the Reformation to this preſent Time, written by M. *Fiſchlin*, a Miniſter of *Stutgard*, in three Volumes in 8*vo*. contains ſeveral curious Particulars.

J. N. J. Memoria Theologorum Wirtembergenſium reſuſcitata, H. E. Biographia præcipuorum Virorum, qui à tempore Reformationis uſque ad hanc noſtram ætatem, partim in Ducatu Wirtembergico Verbum Domini docuerunt, partim extra ſuam hanc Patriam vocati Eccleſiæ Chriſti aliis in terris inſervierunt, &c. Ulmæ 1710.

The Author maintains, that the *Jews* were juſtly expelled from the Dutchy of *Wirtemberg* in 1551. and pretends that they are generally addicted to Magick. As ſoon as a *Jew*, ſays he, comes to be twelve or fourteen Years of Age, he knows how to uſe ***David's Shield***, to put out a great Fire. Moſt of them can conjure the *Queen*: That Queen is the Devil himſelf, who appears to them with his whole Train. Hence it is that they frequently repeat this Maxim: *'Tis an eaſy matter to bring the Queen; but 'tis a difficult matter to turn her out.*

M. *Fiſchlin* gives a compendious Hiſtory of the famous *Peter Paul Vergerio*, Biſhop of *Capo d'Iſtria*, who in the Year 1530. aſſiſted at the Diet of *Augsburg*, as Legate of Pope *Clement* VIII. and then having embraced the Reformation, retired to *Tubingen* in 1555. When the *Colloque* of *Poiſſy* met, *Chriſtopher* Duke of *Wirtemberg* was deſired to ſend thither ſome of his Divines. *Vergerio* had a great mind to be choſen for that purpoſe; but the Duke, not looking upon him as a Man well qualified to aſſiſt at that Conference, rather choſe to ſend *James Andreas*. The latter being upon his departure, *Vergerio* deſired him to deliver a Pacquet of Letters directed to Cardinal *de Bourbon*. That Divine accepted the Commiſſion with ſome Reluctancy. Upon the Road, the Rain having got into the Port-Mantle, wherein the Pacquet was, *James Andreas* took out the firſt Cover, under which he found (inſtead of Letters) a Poem upon Sodomy, which was then aſcribed to a Cardinal, and ſome Deſigns repreſenting the Hiſtory of Pope *Joan*. Such a dangerous Preſent was immediately thrown into the Fire; and the Bearer was fully perſuaded that his Life would have been in great danger, if he had delivered it to Cardinal *de Bourbon*. After his Return he very much complained of *Vergerio*, who uſed all poſſible means to pacify him. Suppoſe it had been my Intention to have him killed, (ſaid he, among other Things, to the Mediators whom he employed) if *James Andreas* is a Chriſtian, he ought to forgive me.

HAGUE.

AN Anonymous Author has publiſhed a Book, whereby he reduces Phyſick to twelve general Remedies, *viz.* Bleeding, Clyſters, Vomits, Altering, Clearing, Purgative, Diuretick, Sudorifick, Anodyne, Precipitating, Strengthening, and Magnetick Remedies.

Medicus Euporiſtus duodecim medicamentorum generalium ſupellectile è materia paſſim obvia inſtructus, additis nonnullis neceſſariis ad Praxim Medicam obſervationibus. Hagæ Comitum. 1711. *in* 12o. *Pagg.* 170.

The Author does very much commend Bleeding, without pretending that it ought to be uſed in all Sorts of Diſeaſes. He does not approve the taking of the Smoak of Tobacco through the *Anus*, as 'tis practiced in ſome Countries. He declares that it is a dangerous thing; and that he has ſeen the pernicious Effects of it. Diſcourſing of Vomits, he endeavours to remove the fear of thoſe who are too much afraid of Antimony. Wheat, ſays he, is a very good Remedy for the Gout: Whereupon he quotes *Pliny*, who ſays, that *Sextus Pomponius* being ſuddenly taken with the Gout, as he was ſitting in his Granary to ſee his Corn winnowed, fell by chance, or threw himſelf in a Fit of Anger into a heap of Corn, which proved a Remedy for his Illneſs: And therefore, whenever the Gout came upon him afterwards, he immediately put his Legs into a heap of Corn; which gave him preſent eaſe. The Author looks upon the Uſe of Sugar and Honey as very proper to preſerve one's Health, and to prevent the Indiſpoſitions of old Age. This Book being full of eaſy and cheap Remedies, is very properly entitled *Medicus Euporiſtus.*

PARIS.

THE Impreſſion of the Hiſtory of *France*, written by Father *Daniel*, in three Volumes in *Folio*, is in great Forwardneſs. 'Tis thought it will come out before the End of this Year.

Article LXXIV.

AN ESSAY upon Two Arabick *Manuſcripts of the* Bodleian *Library, and that ancient Book, called,* The Doctrine of the Apoſtles, *which is ſaid to be extant in them: Wherein Mr.* Whiſton's *Miſtakes about both are plainly proved. By* John Ernest Grabe, *D.D.* Oxford, *Printed at the* Theatre, *for* Henry Clements, *Bookſeller, at the Half-Moon in St.* Paul's *Church-Yard,* London. 1711. *In* 8vo. *Pagg.* 78.

THE Zeal of Mr. *Whiſton* for his Doctrine, and his Deſign of enlarging the Canon of the New Teſtament, have occaſioned this Eſſay. It will not be improper to ſet down his own Words, before I give an Account of Dr. *Grabe*'s Book, that all the Readers may be the better able to judge of the Author's Performance.

" The Diſcoveries I have made, *ſays* * *Mr.* Whiſton,
" are of ſtill a higher Nature. For, I have, I think,
" certainly found that thoſe *Apoſtolical Conſtitutions,* which
" the Antichriſtian Church has ſo long laid aſide as Spu-
" rious or Heretical, are no other than the Original
" Laws and Doctrines of the Goſpel; the *New Cove-*
" *nant,* or moſt Sacred Standard of Chriſtianity; Equal

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* *An Hiſtorical Preface to* Primitive Chriſtianity revived. *Pag.* 85, 86, London, 1711.

in their Authority to the Four Goſpels themſelves; and Superior in Authority to the Epiſtles of ſingle Apoſtles: Some Parts of them being our Saviour's own *Original Laws* delivered to the Apoſtles; and the other Parts the *Publick Acts* of the Apoſtles themſelves, met in Councils at *Jeruſalem* and *Cæſarea* before their Death: And this was the conſtant Opinion and Teſtimony of the earlieſt Ages of the Goſpel *." Here follows another Paſſage of Mr. *Whiſton*.

"However, *ſays he* *, I reſolved to try one more Method of Examination, with Relation to the Apoſtolical Conſtitutions, before I publiſhed them, than I had hitherto done; *viz.* to ſearch not only the *Greek*, but the *Arabick* Records relating to them in the *Bodleian* Library at *Oxford.* Accordingly, towards the End of laſt *September*, I went my ſelf to *Oxford*, with a Perſon excellently skilled in the *Arabick* Language: Where, upon a little Enquiry, my Evidence for their moſt ſacred Authority became moſt unqueſtionable. For I there found, beſides many leſſer Teſtimonies, not only the Atteſtations of the moſt ancient, and perhaps inſpired, Author of the Second Book of the Apocryphal *Eſdras*, at once corrected and confirmed by the *Arabick* Copy there; but I diſcovered alſo, what I look upon as really ineſtimable, two diſtinct *Arabick* MSS. of that Ancient Sacred Book of our Religion, called the *Doctrine of the Apoſtles*, which in the Days of *Euſebius* was reckoned with *Barnabas*, and *Hermas*, if not alſo with the Apocalypſe it ſelf; and is cited for Apoſtolical by *Origen* himſelf, but has been loſt in the *Weſt* for all theſe latter Ages; and upon the Compariſon I perceived, that it was taken out of the Original Conſtitutions themſelves, and that generally *verbatim*: Nay, and that in the Preface the Apoſtles intimate plainly, what I had before learned from other Evidence, That the Conſtitutions were repoſited in ſome particular Churches, and not publiſhed; while this Large and moſt Authentick Extract was ſent to all the Churches, for the common Edification of all Chriſtians; to the putting an End to this Diſpute for ever".

† Ibid. *Pag.* 115, 116.

There is another Paſſage in Mr. *Whiſton*'s Propoſals for Printing by Subſcription *Primitive Chriſtianity revived*, wherein he ſays, That the *Doctrine of the Apoſtles*, abovementioned, which he deſigns to publiſh, *appears to be a Sacred Book of the New Teſtament, long loſt to the Chriſtian Church.*

It appears from thoſe Paſſages, That Mr. *Whiſton* looks upon the *Clementine*, or *Apoſtolical Conſtitutions*, as making Part of the Canonical Books of the New Teſtament; and that he pretends to have found an *Arabick* Copy of the Ancient Book, entitled, *The Doctrine of the Apoſtles*, which was quoted by ſome Ancient Fathers. He ſays, This Book is a large Extract of the *Conſtitutions*: He calls it *that Sacred Book of our Religion*, entitled, *The Doctrine of the Apoſtles*; and ſuch a Diſcovery is accounted by him a Thing ineſtimable. From whence one might infer, That he alſo reckons this laſt Book among thoſe of the New Teſtament.

Dr. *Grabe* deſigns to write a Treatiſe againſt Mr. *Whiſton*; wherein he will ſhew, this that Author entertains a wrong Opinion concerning the *Clementine Conſtitutions*. In the mean time he has thought fit to publiſh this Eſſay, and to give us his Judgment about the Two *Arabick* MSS. mentioned by Mr. *Whiſton*. He informs us, that he has carefully peruſed thoſe MSS. and that Mr. *Gagnier* was his Interpreter *. When he perceived the Bulk of the *Arabick* † *Didaſcalia*, he immediately concluded that it could not be that Ancient ſmall Book, entitled *the Doctrine of the Apoſtles*, which only conſiſted of two hundred Stichs or Commas. However, he went on with his Enquiry, and found that the *Arabick* Copy is but a Tranſlation of the firſt ſix Books of the *Clementine Conſtitutions*; only with this Difference, That the Chapters

are

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* Mr. *Ockley* was Mr. *Whiſton*'s Interpreter.

† The Title of one of thoſe MSS. runs thus. *We begin with the Help of the moſt High God to tranſcribe the Book of* Daſcalia, (inſtead of *Didaſcalia*) *which is the Doctrine delivered by the Fathers, the twelve Apoſtles, and* Paul *the Apoſtle, and* James *the Brother of the Lord, Biſhop of* Jeruſalem, *conſiſting of Thirty nine Chapters.* The Second Manuſcript is only entitled, *The Doctrine.*

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are ſtrangely tranſpoſed in the MS. that there is a conſiderable Omiſſion in the ſixth Book; and that five or ſix Chapters, not to be found in the *Greek*, have been added to the *Arabick* Copy. Which being ſo, Dr. *Grabe* wonders that Mr. *Whiſton* ſhould ſay, that Book *was loſt in the* Weſt *for all theſe latter Ages*; and that he ſhould take it to be a different Book from the *Conſtitutions*, and promiſe to publiſh an *Engliſh* Tranſlation of it with the *Engliſh* Verſion of thoſe *Conſtitutions*. The Author adds, that having asked Mr. *Ockley*, whether he had interpreted to Mr. *Whiſton* the whole *Arabick Didaſcalia*, or the greateſt Part of it? He denied it; and ſaid, he had only explained to him the Titles of the Chapters, and ſome few Paſſages here and there, of which Mr. *Whiſton* deſired to have an Account. Dr. *Grabe* takes Occaſion from thence to make ſome Reflexions upon Mr. *Whiſton's* Conduct in a thing of ſo great Importance; and gives him a friendly Admonition about it. I muſt obſerve, that the Author has inſerted in his Book a Table conſiſting of two Columns; wherein he ſhews the Conformity of the *Arabick Didaſcalia* with the *Conſtitutions*; and that he alledges ſome Reaſons by the by to prove the Spuriouſneſs of thoſe *Conſtitutions*.

In the next place, Dr. *Grabe* undertakes to prove, that the *Arabick Didaſcalia* is not the Ancient Book entitled *The Doctrine of the Apoſtles*, and mentioned by ſome Eccleſiaſtical Writers. He ſhews by ſeveral Inſtances, that the *Arabick* Copy contains ſo many Additions and Alterations, that it is a very different Book from that which was aſcribed to the Apoſtles. Our Learned Author examines the Paſſages alledged by Mr. *Whiſton* in Defence of the *Arabick* Copy, and draws from them ſeveral Inferences contrary to his Aſſertion. Beſides, he ſhews that ſome things inconſiſtent with the Apoſtolical Age have been foiſted in the *Arabick* Manuſcript, and that the Interpolator has been ſo bold as to contradict the Ancient *Doctrine* or *Conſtitutions of the Apoſtles*. It were an eaſy thing for me to fill up my Sheet with a particular Account of Dr. *Grabe's* Arguments; but the Nature of the Subject does not allow of it.

The Author proceeds to ſhew that the *Arabick Didaſcalia* is not an Apoſtolical Work, or *a Sacred Book of the*

New Teſtament. He obſerves that Mr. *Whiſton* ſhould have proved it undeniably; *and that he ought to have gone upon ſure Grounds and certain Demonſtrations in ſo weighty a Matter.* "For, *ſays* Dr. Grabe, if this Book ſhould "prove a Counterfeit, and not only below the Digni-"ty of an Apoſtolical Spirit, but contrary to it, and "contradictory to it ſelf; what a Scandal would he give "to the Church of God, and to her Enemies, the In-"fidels, by offering to the one a falſe Rule of their Faith "and Religion; and by miniſtring to the other a great "Occaſion of rejecting and ridiculing the true Scriptures, "together with the falſe one, and of arguing thus: If all "the Twelve Apoſtles ſolemnly met together with *Paul*, "and *James* the Biſhop of *Jeruſalem*, were ſo void not "only of the Spirit of God, which they pretended to "have, but alſo of human Underſtanding and common "Senſe, that they palpably contradict themſelves, how "much more would they diſagree with one another, "when they were ſeparated? Why ſhould we then de-"pend upon the Authority of ſuch a Set of Men, and "trouble our Heads and Conſciences with their Dictates "and Rules? And I do not know, how the Church "could anſwer them, and wipe off that ſhameful Blot, "if once ſhe had received, according to Mr. *Whiſton*'s "deſire, the *Arabick Didaſcalia*, as a Sacred Book of "the New Teſtament".

Dr. *Grabe* ſays that ſuppoſing the *Arabick Didaſcalia*, and the ancient *Doctrine of the Apoſtles* to be one and the ſame Book, it were impoſſible to prove its Authentickneſs. St. *Athanaſius* reckons the Work entitled, *The Doctrine of the Apoſtles*, among *uncanonical Books*, or thoſe that were not put into the Sacred Canon, becauſe it was uncertain whether the Apoſtles were the Authors of it; and therefore he ſtiles it, *Διδαχὴ καλουμένη τῶν Ἀποστόλων*. Dr. *Grabe* inſiſts upon the Teſtimony of that Father; but Mr. *Whiſton* calls him the *unhappy Forerunner of Anti-Chriſt*, and conſequently does little value his Authority. Our Author proceeds to *Euſebius*, who mentions the *Doctrines of the Apoſtles, as they were called*, and places them among thoſe Books, that *were not inſerted with thoſe of the* (New) *Teſtament, but were contradicted*. The Author of the *Synopſis Scripturæ*, among the Works of

St. *Athanaſius*, places the Book, entitled, *The Doctrine of the Apoſtles* among thoſe *that were contradicted, not well written, ſpuriours, rejected, apocryphal. Nicephorus* calls it alſo an *Apocryphal* Book in his *Stichometry*; and it is ſo called in the other Catalogues mentioned by Dr. *Grabe*. Whereupon the Author asks Mr. *Whiſton*, how he can be ſure that the Book in Queſtion is Apoſtolical, and makes part of the Sacred Canon, notwithſtanding ſo many Teſtimonies to the contrary. He is apt to believe that Mr. *Whiſton* was impoſed upon by the Title and the pompous Preface of that Book, in which the Author ſpeaks in the Name of the Twelve Apoſtles, met together with St. *Paul* and St. *James* at *Jeruſalem*. That Preface begins thus, according to Mr. *Whiſton's* Tranſlation, *We the Twelve Apoſtles of the only begotten Son of God the Father Almighty, our Lord and our Saviour Jeſus Chriſt, (to whom be Glory) are gathered together in* Jeruſalem, *the City of the great King, and together with us is preſent our Brother* Paul, *the choſen Veſſel, the Apoſtle of the* Gentiles, *and* James *the Apoſtle* (it ſhould be *the Biſhop*) *of* Jeruſalem. *We have alſo confirmed this Catholick Doctrine in that City*. Mr. *Whiſton* obſerves, that this Aſſembly of the Apoſtolical College was held about the Year 67. Dr. *Grabe* owns, that if there was a ſecond Council of the Apoſtles, they muſt have met about that time, ſince St. *Luke* takes no notice of it. But, ſays he, how could the Twelve Apoſtles meet then, ſince *James the Great*, Brother of St. *John*, was beheaded about the Year 44. as we read in the *Acts Chap*. XII. *v*. 2? *Unleſs* (the Author goes on) *Mr*. Whiſton *will ſuppoſe, his Spirit to have appeared there, and joined himſelf to the other Apoſtles, who were yet in the Body; which he will hardly venture to ſay, nor can it be reaſonably ſuppoſed.*

This Obſervation is a ſufficient Proof of the Spurioufneſs of that Preface. The Author of it is guilty of another Blunder in pretending that St. *James*, Biſhop of *Jeruſalem*, was preſent at that Aſſembly, ſince 'tis certain from Hiſtory and Chronology, that he ſuffered Martyrdom ſome Years before. Nay, the Impoſtor contradicts himſelf, as it appears from theſe Words in the 28th Chapter, *Concerning Martyrs, we declare unto you, that*

they

they ought to be honoured by you, as the bleſſed James *Biſhop of* Jeruſalem, *and St.* Stephen *the Deacon and our Fellow, have been honoured by us. They are happy in God.* To theſe Obſervations our Author adds, that beſides Biſhops, Prieſts, and Deacons, the inferior Orders of *Subdeacons, Readers, Chanters, Acolythi,* and *Door-keepers* are mentioned in the Preface of the *Arabick Didaſcalia,* though they were unknown in the Beginning of Chriſtianity; which plainly ſhews the Spuriouſneſs of that Piece. Dr. *Grabe* makes ſome other Remarks upon it, and obſerves, among other things, that the writer of that Preface cannot be the Author of the *Clementine Conſtitutions,* and never ſaw the eight Books which make up thoſe Conſtitutions; for if he had ſeen them, he would not have left out the two laſt Books, which are as uſeful as the others. I ſhall conclude with this Obſervation, that the *Hiſtorical Preface* of Mr. *Whiſton,* and Dr. *Grabe*'s *Eſſay* are two remarkable Pieces, and deſerve to be placed in the Libraries of all curious Gentlemen.

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Article LXXV.

Bernhardi Varenii Geographia Generalis, in qua affectiones generales Telluris explicantur. Adjecta eſt Appendix, præcipua Recentiorum inventa ad Geographiam ſpectantia continens. A Jacobo Jurin A. M. Collegii S. Trinitatis Socio, & Scholæ Publicæ Novocaſtrenſis Archididaſcalo. Cantabrigiæ, Typis Academicis. Impenſis Cornelii Crownfield, Celeberrimæ Academiæ Typographi. MDCCXII.

That is,

THE Geography of Varenius: *To which is added an* Appendix *containing the moſt conſiderable Diſcoveries of the Moderns relating to Geography, by* James Jurin, A. M. *Fellow of* Trinity-College, *and Head-Maſter of the Publick School at* New-Caſtle. Cambridge, *printed for* Cornelius Crownfield, *the Univerſity-Printer.* 1712. *in* 8*vo. Pagg. in all* 565.

THIS new Edition of *Varenius*'s Geography is dedicated to Dr. *Bentley*, *Viro* (they are Mr. *Jurin*'s Words) *in ſaeculi ſui decus ſimul & invidiam nato.* Every body knows that this Book is of great Uſe to learn Geography: It was grown ſcarce; and therefore the Publick wanted a new Edition of it. Mr. *Crownfield*, who is an excellent Printer, and a Promoter of Learning, took care to get it neatly printed. It comes out with great Improvements, of which I am to give an Account, that the Readers may know wherein this Edition differs from all others. Mr. *Jurin* has added an *Appendix* to it, containing the moſt conſiderable Diſcoveries relating to Geography, that have been made ſince the Death of *Varenius*. Thoſe Diſcoveries concern the true Figure of the Earth, and its true Dimenſion, the Method of finding the height of Mountains with the help of a Barometer, the Cauſe of the Flux and Reflux of the Sea, the Origin of Fountains, the Gravity, Elaſticity, *&c.* of the Air, the Hiſtory of conſtant and ſettled Winds, the Variation of the Magnetical Compaſs, *&c.* Thoſe Obſervations are taken from the Works of Sir *Iſaac Newton*, Mr. *Halley*, and ſeveral others, and render this Edition much more valuable than all the foregoing.

ARTICLE LXXVI.

SECONDE DISSERTATION ſur les Epreuves Superſtitieuſes appellées le Jugement de Dieu, à l'occaſion des Leçons de Saint Drauſin Evêque de Soiſſons.

That is,

A Continuation of the Diſſertation concerning the ſuperſtitious Trials, called The Judgments of God, *occaſioned by the Leſſons in the Office of St.* Drauſin *Biſhop of* Soiſſons.

I Proceed to give an Account of the Second * Part of this Diſſertation, which I have lately received. The Author acknowledges that ſeveral ſuperſtitious Trials have been practiced for a long time; but he appears very unwilling to confeſs that the Clergy were very much concerned in them. It ſeems to me that his Diſſertation would have been more curious, had he not been afraid of diſpleaſing the Clergy. He tells us that there is a Manuſcript in the Cathedral of *Soiſſons*, which contains the Ceremony of the Trial by cold Water; but he adds, that it does not follow from thence that the Chapter approved and practiced that Ceremony. This Manuſcript was written towards the latter end of the XIIth Century. Here follows a remarkable Inſtance of the Credulity of thoſe Times.

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* I have given an Extract of the Firſt Part above, *Art.* XLVI.

Guibert

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Guibert Abbot of *Nogent-ſous-Coucy*, in the beginning of the XIIth Century, relates that two Brothers of a mean Extraction, named *Clementius* and *Ebrard*, were accuſed of Hereſy in the Year 1114. before *Liziard* Biſhop of *Soiſſons*. The Witneſſes did not appear, when thoſe two Men were interrogated. *Ebrard* confeſſed his Error without expreſſing any Abhorrence for it. *Clementius*, who denied the Fact, was condemned by the Biſhop to the Trial of exorciſed Water. The Biſhop, continues the Abbot, ſaid Maſs, and gave the Communion to *Clementius*, ſpeaking theſe Words to him: *Let the Body and Blood of our Lord be a Trial for thee.* I muſt obſerve that beſides the Trials by Fire and Water, it was an uſual thing in thoſe Times to give the Communion to accuſed Perſons, in order to find out the Truth by ſome miraculous Sign: which is atteſted by ſeveral Canons, eſpecially by the 15th of the Council of *Worms*; but that Cuſtom was at laſt ſuppreſſed by the Church.

After Maſs Biſhop *Liziard* exorciſed the Water. *Clementius* was thrown into it: and becauſe he did not ſink, he was convicted of Hereſy. This Account does perfectly agree with the Manuſcript above-mentioned, the Subſtance of which is as follows.

Incidit Judicium Aquæ. Maſs is contained in it at large. The Introit, the Epiſtle, the Gradual, the Goſpel, every thing is ſo contrived as to make the accuſed Perſon afraid of God's Judgments, if he does not prove ſincere. When the officiating Prieſt has communicated, he turns towards the Criminal, and pronounces over him a ſort of Exorciſm. *Adjuro te homo.* He conjures him by the moſt Sacred Things not to draw near the Holy Table, if he be guilty. Afterwards he gives him the Communion, ſpeaking theſe Words: *Let the Body of our Lord try thy Sincerity. In probationem.* After Maſs the accuſed Perſon is ſprinkled with Holy Water. *Ad comprobationem* *.

Every thing being done at Church, the Dean of the Curates comes to the place, where the Trial is to be made, and implores the Aſſiſtance of God. Immediately ſome other Curates ſing the Litany; and then the Dean exorciſes the Water, and commands it to throw up the accuſed Perſon, not to receive him into its Boſom, to let him ſwim over, if he be guilty. Afterwards performing the ſame Exorciſm upon the Criminal, he bids him not to ſink into the Water, if it be true that he has given a falſe Anſwer. Prayers being over, the accuſed Perſon was bound Hand and Foot, and thrown into a River. This ſuperſtitious Practice was accounted as innocent as the Trial of Jealouſy preſcribed in the Book of *Numbers*. Our Author does not fail to obſerve again that the Chapter of *Soiſſons* was not concerned in that Ceremony, though he gives no Reaſon for it. The Judgment of cold Water was ſtill practiced in St. *Bernard*'s time. In one of his Sermons [*] he tells the *Henricians*, who denying their Hereſy with their Mouth preſerved it in their Heart, that they have been convicted of Impoſture by the Trial of Water, ſince they could not ſink.

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* In the Manuſcript of *Reims*, they make him drink ſome Holy Water.

Juretus [†] and *Boſquet* [‡] make an Obſervation that deſerves to be inſerted here. They ſay, that Trials were different, according to the different Conditions of People. The Trial by a Duel, or ſingle Combat, was for the Nobility; the Trial by Water, for thoſe that were ignoble: And becauſe the Monks kept a Medium between both, the Judgment of Fire was allotted to them.

Our Author proceeds to the Trial by Fire, either by a red-hot Iron, or ſome other way. The Aſſembly of *Tribur*, a Royal Palace near *Toul*, held in the Year 895, by King *Arnoul* with his Prelates and Lords, made a Law importing, that a red-hot Iron ſhould be uſed in doubtful Caſes. *In cauſis dubiis examen per ferrum candens.* (Leg. Salic. Tit. LV. Pact. Child. & Clot.)

The Council of *Lillebonne*, in the Country of *Caux*, held in 1080. made a Canon, which ſuppoſes that the ſame Trial was generally received, and they approve of it: *Si ferri judicium fuerit judicatum, ante matrem Eccleſiam terminetur.*

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[*] In Cant. 66.

[†] In his Obſervations upon the Epiſtles of *Ivo Carnotenſis*.

[‡] In his Notes upon the Epiſtles of *Innocent* III.

The Iron made uſe of in thoſe Trials, could not be applied to any other Uſe, and was bleſſed by the Biſhop. The Author of the Hiſtory of the Archbiſhops of *Rouen* relates, that the Iron that was kept at St. *Vandrille*'s having loſt its Virtue, by the Imprudence of a Monk, who applied it to ſome other Uſe; the Abbot deſired Archbiſhop *William* to conſecrate it again by a new Benediction. The Archbiſhop refuſed to do it, till the Abbot made it appear in the Preſence of King *William*, that this Iron had been in his Monaſtery Time out of Mind.

When the Trial was appointed, the Parties concerned gave one another a Pledge; and the Hand of the Perſon who was to touch the red-hot Iron, was wrapped up and ſealed, leſt he ſhould prevent the Activity of the Fire with ſome Ointments; as may be ſeen in the Hiſtory of *Bretagne* written by Father *Lobineau*, in that Part of it where he mentions a Conteſt between the Abbot of *Marmoutier* and a Lord.

The *Judgment of the Croſs* was another ſuperſtitious Trial uſed in thoſe Times of Ignorance and Credulity. It is to be found in a Capitulary made by *Charlemagne* at *Heriſtal* in the Year 779. *If it be a doubtful Caſe,* ſays the Capitulary, *the Contending Parties ſhall ſtand before the Croſs, and he who falls firſt, ſhall be caſt.* *Agobardus* mentions that Trial among ſeveral others. It is alſo appointed by ſome other Capitularies.

Laſtly, our Author obſerves, that the Chriſtians were ſo ſuperſtitious as to conſult the Scripture to know things to come, as the Heathens conſulted *Homer* and *Virgil* with the ſame Intent. *Gregorius Turonenſis* affords ſeveral Inſtances of it. *Guibert*, Abbot of *Nogent*, relates, that when a Biſhop was conſecrated, it was uſual to open the Book of the Goſpels, and to judge of the future Government and Conduct of the Biſhop, by the firſt Words that were read in it.

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ARTICLE LXXVII.

FRANCFORT.

DR. *Valentinus* has writ a Book againſt thoſe Political Phyſicians, who ſacrifice their Patients to their Glory and the Honour of the Faculty. He will have the Cure of a ſick Perſon to be the only Deſign of a Phyſician, who, ſays he, ought to preſcribe the moſt proper Remedies for that end, without minding what will be ſaid of his Conduct, if the Succeſs does not anſwer his Expectation. That Book will ſhortly come out.

Animadverſiones in Machiavellum Medicum de ratione ſtatus Medicorum.

INGOLSTAD.

A Relation of the great Labours of Father *Antony Sepp* a Jeſuit, and a Miſſionary in *Paraguay*, has been printed in this City. It contains an exact Deſcription of that Country. The Author ſays, that the Inhabitants of *Paraguay* have naturally a Genius for Mechanical Arts and Buſineſs, but are uncapable of Learning the Sciences.

Antonii Sepp Soc. Jeſu Miſſionarii Apoſt. in Paraquaria Continuatio laborum Apoſtolicorum, quos ab anno Christi 1701. *exantlavit, ubi deſcribuntur barbaræ illius gentis mores, ingenium & docilitas in rebus practicis & mechanicis, contra in ſpeculativis ruditas, aliaque plurima Europæis admiranda. Ingolſtadii. In* 12°.

ULM.

M. *Fiſchlin* * undertakes to prove, that the Brethren of the *Roſa-crux* did really form a Society. He names ſeveral of thoſe Brethren, and enlarges particularly upon *Simon Studion*, who writ in the Year 1604. a Book entitled, *The Naometry, or the Opening of the firſt Book, written within and without, with the Key of* David, *and his Pen reſembling a Wand: a Book, which is not only an Introduction to the Myſteries of the Holy Scripture, and of all Nature, but alſo with the help of that Morning-Star that was ſeen in 1572. diſcovers the ſecond Coming of Jeſus Chriſt, before the laſt Day, in which having deſtroyed the Pope, who is the Man of Sin, and* Mahomet *his Son of Perdition, he will reſtore his Church and the Principalities of the World, that there may be henceforth but one Flock and one Shepherd. Publiſhed for the good of the Evangelical Militia that bear the Croſs. By* Simon Studion, *among Scorpions. The firſt and laſt Part.* Nathanael *and* Cleophas *Interlocutors.* 1604. in *4to.* 'Tis a Manuſcript Book. This Work was dedicated to *Frederick,* Duke of *Wirtemberg. Studion* affirmed in it, That this Prince would have the Honour to crucify the laſt Pope in 1612. and that *Jeſus Chriſt* would begin his Reign of a Thouſand Years in 1620. The Duke died in 1608.

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* This is the Continuation of the Article inſerted above, *pag.* 133.

STRASBURG.

HERE are the Titles of the New Edition of *Ælian, Aphthonius*; and *Theon*, publiſhed by M. *Lederlin.*

Æliani Variæ Hiſtoriæ Libri 14. *cum Notis Joan. Schefferi, Interpretatione Juſti Vulteii, variis item Lectionibus trium Manuſcriptorum Codicum è Regia Bibliotheca Pariſienſi, Notis poſthumis Joan. Schefferi, Fragmentis Æliani, Indice Græco & Latino, Annotationibus Joachimi Kichnii. Editio poſtrema prioribus emendatior. Cui accedit Præfatio Joan. Henrici Lederlini. Argentorati, in* 8*vo.*

Aphthonii Sophiſtæ Progymnaſmata Græce & Latine, cum Notis Joan. Schefferi. Editio nova, variis iterum Lectionibus Manuſcripti Codicis è Regia Pariſienſi Bibliotheca & Scholiis Græcis, Indicibus atque Annotationibus brevibus aucta, Opera Joan. Henrici Lederlini, Argentorati, in 8*vo.*

Theonis Sophiſtæ Progymnaſmata Græce & Latine, cum Notis Joan. Schefferi, & Priſciani Præexercitamentis Rhetoricis. Editio nova, variis Lectionibus, Emendationibus, Supplementis, atque Scholiis Græcis nunquam ante editis è Manuſcripto Codice Regiæ Bibliothecæ Pariſienſis, Indicibus neceſſariis aucta, curante Joan. Henrico Lederlino. Argentorati, in 8*vo.*

Article LXXVIII.

L'Hiſtoire des Juifs reclamée & rétablie par ſon veritable Auteur Mr. Basnage, contre l'Edition anonyme & tronquée, qui s'en eſt faite à Paris chez Roulland, 1710. Avec pluſieurs Additions, pour ſervir de VI. Tome à cette Hiſtoire. A Rotterdam chez Fritſch & Bohm. MDCCXI.

That is,

THE HISTORY OF THE JEWS claimed and reſtored by its true Author Mr. Basnage *againſt the curtailed Edition of* Paris 1710. *With many Additions. Being a Supplement to, or the* VI*th Volume of that Hiſtory.* Rotterdam, 1711. *In* 12*o. Pagg.* 458. *Beſides a long Preface.*

I Informed the Publick in * the Firſt Volume, Art. LXI. that Mr. *Baſnage's Hiſtory of the Jews* has been Reprinted at *Paris* without his Knowledge; that his Name was left out in the new Edition; that ſome Additions have been made to it; and that the new Editor has omitted every thing, that might give offence to the Church of *Rome*. Mr. *Baſnage* claims a Work that belongs to him, and at the ſame time clears ſeveral things in the *Paris* Edition, which are ſo confounded that he frequently contradicts himſelf. Not contented to complain of ſuch an unfair dealing, he has inſerted ſeveral new Obſervations in this Volume; and the Additions contained in it are ſo conſiderable, that it will be of great Uſe to thoſe who have the *Dutch* Edition, or the *Engliſh* Tranſlation of his Work. It muſt be confeſſed that the attempt of the new Editor is very ſingular; and the Conſequences of it are very dangerous. If ſuch a Liberty be allowed in the Commonwealth of Learning, Poſterity will not be able to diſtinguiſh the true Opinions of an Author; Every thing will be confounded, and the beſt Books curtailed and ſpoiled under the ſpecious Pretence of Religion. Mr. *Baſnage* does not name the Perſon of whom he complains: He only ſays, the new Editor * has publiſhed thirty Volumes, and has been accuſed of transfuſing the *Greek Bibliotheque* of Dr. *Fabricius* into his.

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* See alſo the LXIII. Article of the Firſt Volume.

To give the Readers a Notion of this Book, I ſhall mention ſome of thoſe Paſſages that have been altered, or left out, in the *Paris*-Edition, and ſome Remarks of the Author upon it; and then I ſhall take notice of ſome new Obſervations, or Additions to the *Hiſtory of the* Jews.

“ If I do not believe, *ſays Mr.* Baſnage, ſome Preſages
“ or Miracles, cried up by the Vulgar; if I do not ex-
“ preſs a profound Reſpect for the Conduct of all the
“ Princes and Biſhops who died long ago; if I condemn
“ the Avarice and Violence of thoſe, who made Religion
“ ſubſervient to their worldly Intereſts: Laſtly, if I do
“ not approve the ſubtil and groundleſs Explications of
“ ſeveral Texts in the Old Teſtament, which far from
“ convincing the *Jews* of the Truth of Chriſtianity, are
“ very prejudicial to it; all thoſe Paſſages are boldly ſtruck
“ out of my Book, and ſometimes the new Editor takes
“ the Liberty to inſert in their room ſome Reflections
“ quite oppoſite to mine.

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* The Author calls him elſewhere *a Doctor of the Sorbonne*, and *a Writer of Eccleſiaſtical and Profane Bibliotheques.*

Such

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Such a Proceeding makes the Author believe, that what has been ſaid of the Alteration and Interpolation of the Works of the Fathers might be true; though he could hardly think any one ſhould have been ſo bold as to undertake ſuch a thing. The Criticks (continues he) are in the right to exclaim againſt the Monks. Thoſe Men lived in a time of Darkneſs: The Ignorance, that prevailed every where, increaſed their Boldneſs; They were entirely Maſters of the Manuſcripts; they lived a retired Life; and therefore might eaſily interpolate any Author with Impunity. Beſides, they were not afraid of being cenſured upon that account: They might have alledged the good of the Church to juſtify their Frauds. But is it not a ſurpriſing thing, that in ſuch a learned Age as ours is, whole Pages ſhould be altered in a printed Book during the Life of the Author, and ſuch Opinions aſcribed to the Writer as have been confuted by him, without any pretence for it but the good of Religion? The Council of *Trent*, the Popes, the Inquiſition of *Spain* never went ſo far.

Mr. *Baſnage* complains, among other things, that the new Editor makes him contradict his own Religion, by calling it *pretended reformed*, and maintain the Worſhip of Angels: Which gives him occaſion to confute what has been added upon that Head in the *Paris*-Edition. Our Author proceeds to make ſeveral Obſervations upon the *Tephilims*, and upon the Schiſm, the Religion, and the Salvation of the *Samaritans*. In the next place, he treats of the *Scribes*, and the true Origin of the *Caraites*. This Article contains an Explication of ſeveral Paſſages in the Goſpels, and the Acts of the Apoſtles. Afterwards Mr. *Baſnage* makes ſome Remarks upon the Expulſion of the *Jews* from *Spain*, and the Conduct of *Alexander* VI. in relation to that Event. He obſerves that what he had ſaid concerning the Diſſimulation of the *Jews* in *Portugal* and *Spain* has been left out in the *Paris*-Edition; and adds that there are ſome of thoſe Diſſemblers even in *France*. Mr. *Simon* who was particularly acquainted with *Jona Salvador*, a *Jew* of *Pignerol*, affirms that he found him ſeveral times inſtructing two young *Jews*, whoſe Parents were at *Bourdeaux* and *Bayonne*, where they diſſembled their Religion. He further ſays, that this *Jew* uſed to pull off his Hat when he went into the Churches of the *Roman* Catholicks; and that being cenſured for it by another *Jew*, named *Athias*, he told him: *You* are a Simpleton: Don't you ſee that though I pull off my Hat, I have ſtill a Leather Cap on.* I have known ſome *Jews*, ſays Mr. *Baſnage*, who came from *France*, where they ſeemed to be good *Roman* Catholicks. They named ſeveral conſiderable Perſons, who frequent the Bar, and have Civil and Eccleſiaſtical Preferments, at *Bourdeaux*, *Toulouſe*, and *Bayonne*; and yet they are *Jews* in their Hearts.

The following Paſſage will afford Matter for ſeveral Reflexions. "The *French* (ſays the Author) are grown ſo nice and ſcrupulous in Point of Religion, that they are afraid of any thing. This is the peculiar Character of Superſtition, which never invades the Mind, without rendring it fearful and timorous. It ſhuns the Light, and dreads every thing that may be prejudicial to thoſe Doctrines and devout Practices, which are only the Effects of Imagination. 'Tis therefore no wonder, if ſeveral Reflexions inconſiſtent with the Maxims of ſuperſtitious Men have been left out in the new Edition of the *Hiſtory of the Jews*, printed at *Paris with the King's Privilege*. Heretofore the *French* were well pleaſed to read Hiſtories compoſed by a ſincere and faithful Writer, who freely publiſhed his Opinions, and diſcovered ſome popular Errors, more dangerous as they are more ancient. They loved to ſee ſome Beams of Truth break through the Clouds, with which they were ſurrounded; whereby they learned to free themſelves from their Prejudices. Freedom of Thought appeared to them an innocent thing, as long as Religion was not directly attacked. But now Truth is grown offenſive, if it proves contrary even to ſuch Doctrines as are not eſſential. Thoſe who boldly maintained ſome Years ago by word of Mouth and in Writing, that the Pope's Authority was *chimerical*, and oppoſed his Infallibility, cannot abide that a Foreigner ſhould diſcover any Faults in the Conduct of the Sovereign Pontiffs. An unmerciful Hand has ſtruck out of my Hiſtory all thoſe

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* *Vous êtes un Simplart: Ne voiez vous pas, que ſi j'ôte mon chapeau, il me reſte une calote ſur la tête?*

“ Paſſages, that ſeemed to reflect upon the Violence of
“ Perſecutors, or the falſe Maxims and vicious Lives of
“ Clergymen.

Mr. *Baſnage* wonders, the *Paris*-Editor ſhould have left out his Confutation of Mr. *de Tillemont*, in what concerns the Converſion and the Letter of *Agbarus* King of *Edeſſa*, who deſigned to make War with the *Jews*, to revenge the Death of Jeſus Chriſt, whom they had crucified. Our Author makes ſome Obſervations upon that Letter, which are worth reading. He ſuſpected the Devotion of *Berenice*, in his *Hiſtory of the Jews*. Speaking of King *Chilperic*, he ſaid that wicked Princes fancy they can expiate their Sins by ſome Actions, that are not inconſiſtent with their Vices; and that *Chilperic* following that Maxim perſecuted the *Jews*, &c. Thoſe Paſſages have been ſtruck out by the *Paris*-Editor, though the *French* Hiſtorians acknowledge that *Chilperic* filled his Kingdom with Blood, and committed ſeveral Crimes. What Mr. *Baſnage* obſerves concerning King *Dagobert*, a vicious Prince, who to pleaſe the Clergy and the People expreſſed a great Zeal againſt the *Jews*, and expelled them from *France*, has alſo been omitted.

The new Editor, ſays Mr. *Baſnage*, is very tender of the Reputation of the ancient Kings of *Spain*, and of the ancient Clergy of that Kingdom. Had he ſome political Views in it? Was he afraid of diſpleaſing thoſe that are alive, by repreſenting the Faults of thoſe who died eight or nine hundred Years ago? King *Siſebut* perſecuted the *Jews*: *Iſidorus Hiſpalenſis* blamed him for it. The IVth Council of *Toledo* condemned the Violence of that Prince, by a Canon importing that no Man ought to be perſecuted on account of Religion, becauſe God *hardens and takes pity on whom he pleaſes*. Not long after, *Chinta* King of *Spain*, perſuaded the Biſhops to teach a different Doctrine; and a new Council held at *Toledo*, far from condemning the fierce Zeal of that Prince, commended him for having a Soul *inflamed with the Ardor of Faith*. Mr. *Baſnage* aſcribed the Variation of thoſe Councils to the Death of *Iſidorus Hiſpalenſis*, a wiſe and moderate Biſhop, who preſided at the IVth Council of *Toledo*, and died before the VIth Council met. Why ſhould ſuch a Reflexion be left out?

ſays our Author. "'Tis true I have accuſed the *Spaniſh* Biſhops of making contradictory Canons; but the "Fact is undeniable. The Decrees of thoſe Councils are "extant. The Oppoſition between the IVth and VIth "Councils of *Toledo* is ſo ſenſible, that no body can deny "it. If ſuch a Variation is a Blot upon thoſe Biſhops, "who change their Mind to pleaſe their Princes, or upon "the Princes themſelves, who force them to it; there "are ſome Inſtances of it even in *France*, in this preſent "Age. The Steadineſs of Biſhop *Iſidorus* is the more commendable by reaſon of its Singularity.

Our Author concludes this Article with the following Words. "The new Editor is ſo nice and ſcrupulous, as "to leave out even thoſe things that concern Princes "who were not Chriſtians. I ſaid, ſpeaking of *Valid*, "that though he was very ignorant, he made great Conqueſts; and that *learned Princes are not the greateſt Conquerors*. This Paſſage has been omitted. If the Editor was afraid this Maxim might be applied to ſome "Prince, he carries his malicious Inſinuations farther than "I do. *Non amo nimium diligentes*: I write with more "Simplicity".

Mr. *Baſnage* gives us a ſhort Account of the *Jew Mordecai*, who ſet up for a Prophet at *Eiſenſtadt* in the Year 1682. That Man being encouraged by the Credulity of his Followers, pretended to be the Meſſias. The *Jews* of *Italy*, no leſs credulous than thoſe of *Germany*, deſired their Brethren to ſend them that new Prophet. *Mordecai* had a Rabbin, who was his Forerunner, and prepared the Way for him. They were both very well received every where; but the Forerunner being a ſincere Man, and perceiving the Impoſture, undertook to undeceive the credulous *Jews*. His Remonſtrances proved inſignificant: He was forced to retire into *Germany*, and to promiſe that he would not cry down the falſe Prophet; but he did not keep his Word. He publiſhed an Account * of the whole Matter. The Impoſtor was obliged to run away, and retire into *Poland*.

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* Narratiuncula Judæi cujuſdam de Rabbi Mordochai Pſeudo-Meſſia, inter Buxtorfii Catalecta, *pag.* 361.

The Author *of the Wonders of* Rome, (*De Mirabilibus Romæ*,) who lived in the XIIIth Century, ſays, That every Nation of the *Roman* Empire had a Statue in the Capitol, with a Bell about its Neck, which never failed to ring upon a Rebellion. *Helinandus*, a Writer of the ſame Age, does alſo mention that fabulous Story; and pretends that it was an Invention, for which the *Romans* were indebted to *Virgil*, who being a great Conjurer, beſtowed that Virtue upon thoſe Statues. Some Modern Authors relate that Fiction as a Truth; and Father *de Montfaucon* has inſerted * it in his *Diarium Italicum*. Mr. *Baſnage*, who had occaſion to take notice of that Story, cannot imagine for what Reaſon it has been left out by the *Paris*-Editor.

He had made ſome Obſervations upon the *Pugio Fidei* of *Raimundus Martini*, and ſhewed that this Author alledges many weak Arguments againſt the *Jews*, and does not inſiſt upon the ſtrongeſt. This Paſſage of the *Hiſtory of the Jews*, does not appear in the New Edition. The Readers will find in the next Pages ſeveral new Remarks upon the Quarrel of *Reuchlin* with the *Dominicans*, and upon ſome *Jewiſh* Books. I omit many Obſervations of Mr. *Baſnage*, and I ſhall only take notice of thoſe that make the laſt Part of his Book.

Father *de Montfaucon* publiſhed in 1709. a *French* Tranſlation of a Treatiſe of *Philo*, wherein that *Jewiſh* Writer gives a Deſcription of the *Therapeutæ*. That Verſion is illuſtrated with ſeveral Obſervations, whereby the Tranſlator pretends to ſhew that the *Therapeutæ* were Chriſtians. Mr. *Baſnage* undertakes to prove the contrary, and his Arguments appear undeniable. I ſhall ſet down his Preliminary Obſervation. " This Opinion (ſays he) is " not new. Moſt Chriſtians are eaſily impoſed upon by " an auſtere Life. Beſides, through a wrong Zeal for their " Religion, they run after Shadows and Appearances of " Holineſs. . . . . . Some will have it that the Philoſo- " phers were Chriſtians, before Chriſtianity was known. " To that End, they imagine a Correſpondence between " them and the Apoſtles or Prophets, that every good

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* *The* Mirabilia Romæ *have been reprinted in the* Diarium Italicum *of that learned Author.*

“ thing among the Ancients may be derived from a Di-
“ vine Source. The Opinions and Expreſſions of thoſe
“ Philoſophers are wreſted, to render them Orthodox.
“ Some of their Thoughts are conſidered independently
“ upon others, and the ſeveral Parts of their Doctrine
“ muſt not be viewed all at once, leſt the whole Syſtem
“ ſhould appear abſurd and erroneous. Notwithſtanding
“ the Corruption of human Nature, the Uſe of Reaſon
“ remains ſtill, and produces very ſurpriſing Effects. Why
“ muſt we ſuppoſe, that Men endowed with Reaſon can-
“ not think reaſonably, and expreſs their Thoughts with
“ Strength and Accuracy? Is it impoſſible for ſome Men
“ to ſubmit to ſome Laws more ſevere than others, either
“ out of Vanity, or through a Diſlike of Pleaſures, which
“ appear inſipid to thoſe who love a Contemplative
“ Life, or out of Love for Virtue, of which they have
“ ſome Notions more or leſs extenſive, in proportion to
“ their Knowledge and Imagination? Whoever ſays, that
“ *Judaiſm* and Chriſtianity are the only Religions that can
“ inſpire Men with ſuch Thoughts, contradicts Experi-
“ ence, which teaches us, that among the *Indians* and
“ Barbarous Nations ſome Men love Solitude, and pre-
“ fer the Auſterity of a retired Life to the Noiſe of the
“ World. We muſt not ſet too great a Value upon thoſe
“ human Virtues; but on the other ſide, we muſt not
“ deny their Poſſibility. We ought to commend the
“ Chriſtian Religion for the Effects it has really produced,
“ and for thoſe things that truly belong to it. But ſome
“ Men, through an unreaſonable Jealouſy, undertake to de-
“ prive the Heathens of their Philoſophers and excellent
“ Morality, and the *Jews* of their *Eſſenians* and * *Thera-*
“ *peutæ*, to tranſplant them into the Chriſtian Church”.

Mr. *Baſnage* informs us, that he has received a Letter from the Illuſtrious Mr. *Cuper*, wherein that learned Man acquaints him, that he has made a great many Obſervations contrary to thoſe of Father *de Montfaucon*, whereby that Matter will be fully cleared. In the mean time, our Author has thought fit to publiſh ſome further Remarks upon the ſame Subject, wherein he confutes the Opinion of the learned *Benedictin*. Thoſe Remarks are very large and ſolid, and will be read with great Satisfaction. Here follows another Obſervation of our learned Author.

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* Mr. *Baſnage* maintains, that the *Therapeutæ* were a Branch of the *Eſſenians*.

“ Thoſe who pretend to find Chriſtianity where it is
“ not to be found, do generally commit two Faults.
“ 1. They ſhould carefully examine the Syſtem of the
“ ancient Authors, in order to know whether it agrees
“ with the Chriſtian Religion: At leaſt they ſhould obſerve
“ ſome characteriſtical Strokes, whereby it may appear
“ that there is a true Reſemblance between their
“ Doctrine and Chriſtianity. But they are generally contented
“ with ſome general and confuſed Notions, that
“ may be found in all Religions. They run after Shadows,
“ and are eaſily dazled with a glimmering Light. They
“ fancy that ſome moral Sentences well expreſſed, which
“ may proceed from Reaſon and Study, are ſo many ſenſible
“ Proofs of Chriſtianity. 2. They put a violent
“ Senſe upon the Words of an ancient Author, to find
“ in them a Notion of our Myſteries. Great Endeavours
“ are uſed to unfold that Notion; and by that means they
“ find Chriſtianity and *Judaiſm* where-ever they pleaſe.
“ They make *Homer* ſpeak like a Theologer, who read
“ the Sacred Writers, and took from them his Notions
“ concerning the Gods, without excepting their Quarrels,
“ their Fighting, and many other things, which that
“ Poet durſt not aſcribe to his Heroes, for fear of blaſting
“ their Glory. Though Phyſicians be never ſo much
“ cried down in point of Religion, they make their Father
“ *Hippocrates* almoſt a Chriſtian, as if he had delivered
“ ſome Precepts approved by *Jeſus Chriſt*: At leaſt
“ it may be ſaid, that they make him ſpeak with as much
“ Holineſs as the ancient Prophets. I hope Father *de*
“ *Montfaucon* will not be diſpleaſed with me, for ſaying
“ that he has committed thoſe two Faults”.

There is at the End of this Book a Diſſertation of Mr. *Baſnage*, *Concerning the Medals and Characters of the* Samaritans, *and the ancient Coins of the* Jews. That Piece came out the firſt time in the *Hiſtoire des Ouvrages de Sçavans* for *January* 1709. The Author has thought fit to reprint it in this Volume, as an Addition to the *Hiſtory of the Jews*.

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Article LXXIX.

AN ACCOUNT of a Boiling Well, lately diſcovered in SHROPSHIRE. *Sent from that County to a Gentleman in* London.

SIR,

“I Have, according to Promiſe, here ſent an Account of the famous Boiling Well at *Broſeley* near *Much-Wenlock* in the County of *Salop*, diſcovered about *June* 1711.

“It was found out by a terribe uncommon Noiſe in the Night, about two Nights after a remarkable Day of Thunder. The Noiſe was ſo very great, that it awaked ſeveral People in their Beds, that lived hard by, who being willing to be ſatisfied with what it was, roſe up from their Beds; and coming to a boggy Place under a little Hill, two hundred Yards off the River *Severne*, perceived a mighty trembling and ſhaking in the Earth, and a little boiling up of Water through the Graſs. They took a Spade, and digging up ſome part of the Earth, immediately the Water flew up a great height, and a Candle that was in their Hand ſet it on fire.

“To prevent the Spring being deſtroyed, there is an Iron Ciſtern placed about it, with a Cover upon it, to be locked, and a Hole in the middle thereof, that any who come, may ſee the Water through. If you put a lighted Candle, or any thing of Fire to this Hole, the Water immediately ſets on fire, and boils like Spirit of Wine or Brandy, and continues as long as you keep the Air from it; but by taking up the Cover of the Ciſtern, quickly goes out. The heat of this Fire much

“ exceeds the Heat of any Fire I ever ſaw, and ſeems to have more than ordinary Fierceneſs with it.

“ Some people out of Curioſity, after they have ſet the Water on Fire, have put a Kettle of Water over the Ciſtern, and in it green Peaſe, or a Joint of Meat, and boiled it much ſooner than over any artificial Fire that can be made. If you put green Boughs, or any thing elſe that will burn upon it, it preſently conſumes to Aſhes. The Water of it ſelf is as cold as any Water I ever felt: And, what is remarkable, as ſoon as ever the Fire is out, if you put your Hands into it, it feels as cold as if there had been no ſuch thing as Fire near it. It ſtill continues boiling up with a conſiderable Noiſe, and is viſited by almoſt all that hear of it; and is looked upon to be as great a Rarity as the World affords.

THE ſudden flying up of the Water, mentioned in this Letter, brings into my Thoughts what happened at *St. Amand's* Well, in the *Low-Countries*. I hope the Readers will not be diſpleaſed to find here a ſhort Account of it, extracted from a Book of 61 Pages in 8*vo*. Printed at *Valenciennes* in 1699, with this Title: *Traité des Eaux Minerales de S. Amand, par le Sieur Migniot Medecin:* That is, *A Treatiſe of the Mineral Waters of St.* Amand, *by the Sieur* Migniot, *Doctor of Phyſick*.

St. *Amand* is a little Town in *Flanders*, between *Valenciennes* and *Tournay*, where there is a rich and magnificent Abby of St. *Benedict's* Order, founded by *Dagobert*, King of *France*. The Wells, which the Inhabitants call *Le Bouillon*, are in a Meadow between a Wood and a Farm, about Three Quarters of a League from that Town, towards *Conde*. 'Tis a marſhy Place, deſtitute of Conveniences.

Thoſe Waters were diſcovered by a Phyſician of *Arras*. They form a vaſt Abyſs. It happened one day that ſeveral Workmen, employed about thoſe Wells, were horribly frighted to ſee all of a ſudden a prodigious Quantity of Wooden Statues come out of the Waters one after another. Thoſe Statues, repreſenting ſeveral Saints, were very old, and of different Figures. Several Pieces of Timber came out at the ſame time. Dr. *Migniot* ſays, (writing in 1699.) *There are ſome ſtill that come out from time to time.*

The Author adds, That he does not believe that twenty Churches, beſt provided with Statues of Saints, would afford ſo many as came out of thoſe Wells.

ARTICLE LXXX.

VENICE.

M. *Patarol* deſigns to publiſh a new Edition of *Quintilian's Declamations*, compared with ſeveral Manuſcripts, and illuſtrated with Remarks. Each Declamation will be attended with a *Latin* Confutation written by M. *Patarol*; who has endeavoured to imitate the Style and the Turn of his Author. A Diſſertation is to be prefixed to this Work, wherein the Learned Editor enquires who is the true Author of thoſe Declamations.

M. *Patarol* put out in the Year 1708. a new Edition of the ancient Panegyricks, in 8*vo.* with an *Italian* Tranſlation and Learned Notes; wherein he clears ſeveral obſcure Paſſages of thoſe Panegyricks with the Help of Medals. The Text of that Edition was collated with five Manuſcripts.

Mr. *Bartoli*, an able Printer of this City, has undertaken to reprint correct Editions of the ancient Books, which his famous Predeceſſors communicated to the Publick. He has begun with the *Greek Etymologicon*, and deſigns to publiſh a new Edition of *Varinus*'s and *Heſychius*'s Lexicons. He has lately printed two *Armenian* Books; viz. *A Moral Theology*; and, A Collection of *Sermons for the whole Year, deſigned for the Uſe of the* Armenian *Church*. M. *Cacciatur Ariachiel*, an *Armenian* Prieſt, who is the Author of thoſe two Works, is going to publiſh *a Philoſophy written in the* Armenian *Language*.

LON-

LONDON.

THE Reverend Dr. *Edwards*, Principal of *Jeſus* College at *Oxford*, has publiſhed a Treatiſe concerning Original Sin.

The Doctrine of Original Sin, as it was always held in the Catholick Church, and particularly in the Church of England, *aſſerted and vindicated from the Exceptions and Cavils of the Reverend Dr.* Daniel Whitby. *By* Jonath. Edwards, *D. D. and Principal of* Jeſus *College in* Oxon. Oxford, *Printed at the Theatre, for* Henry Clements; *and are to be ſold by* Henry Clements, *Bookſeller, at the Half-Moon in St.* Paul's*-Church-yard.* London. MDCCXI. *in 8vo.* Pagg. 135.

The Author believes that the Chriſtian Religion is *clearly undermined by the Denial* of the Doctrine of Original Sin, *it being* (ſays he) *the Foundation on which the whole Chriſtian Inſtitution is built*; and therefore 'tis no wonder if he writes with great zeal in defenſe of that Doctrine. He makes ſome Reflexions upon that Part of the Reverend Dr. *Whitby*'s Preface, wherein that Author declares that he was bred up under Men of *Calviniſtical* Principles, and entertained the ſame Notion concerning Original Sin; but that he has changed his Opinion about that Article. Dr. *Edwards* owns that a Man is to be commended for changing his Opinion, when he has good Reaſons for it; but he thinks a Divine ought to be ſteady in his Principles, and not *carried to and fro with every Wind of Doctrine.* Dr. *Whitby* ſays he was moved to write againſt Original Sin by *a Diſcourſe that he had with a Deiſt, who doubted of the Truth of the Holy Scriptures, and was confirmed in his Infidelity by this Doctrine of Original Sin, which, if contained in them——would be ſufficient to invalidate the Truth of thoſe Writings.* Dr. *Edwards* hopes the Doctor *doth not often converſe with ſuch Men, except it be to convince them of their Errors*; and wiſhes he would *keep out of harms way.*

The Author undertakes to prove theſe two things, 1. That the Doctrine of Original Sin is plainly delivered in the Holy Scripture. 2. That it was the Opinion of the

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the Fathers, who lived before St. *Auguſtin*; and that this Father is not the firſt who introduced it into the Chriſtian Church.

Dr. *Edwards* enlarges upon thoſe Texts, that are commonly alledged to prove Original Sin. He obſerves upon theſe Words of *David*, Pſalm LI. v. 5. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me*; that thoſe who underſtand this Paſſage *of his Mother's conceiving him* in profluviis, *which uſually produces a Body impure and ill tempered, ſubject to evil Paſſions*, caſt a Blot upon the memory of the Royal Prophet. For, ſays he, is it not a very raſh and uncharitable thing, to ſuppoſe that *David* reflects upon his Parents, and charges them with a high Violation of the Law of God? The Law imports a Penalty of Exciſion: It is expreſſed in theſe Words, *Lev.* 20. 18. *And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath diſcoverved her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people.* Is it not highly improbable that *David*, who had doubtleſs a great Reſpect for the memory of his Parents, would have proclaimed to all the World that they had been guilty of ſo great a Sin? This Reaſon, ſays the Author, is ſufficient to make us reject that Expoſition with the greateſt contempt and indignation. He quotes ſeveral Paſſages of the *Greek* and *Latin* Fathers, more ancient than St. *Auſtin*, in order to ſhew that they had the ſame Notion of Original Sin. He treats his Subject learnedly, and like a profound Divine; and ſhews himſelf to be a Man of a lively Imagination.

Dr. *Edwards* appears very much diſpleaſed with a Perſon, whom he does not name. He puts him in mind *of the fatal End of his Predeceſſor* Arius; *a Story too well told* (ſays he) *to be refuted only by a bare, though confident, Denial.* In a Word, He ſpeaks to him with all the Authority of an Orthodox Divine.

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Article LXXXI.

THE THIRD * *and Laſt Extract of the Iſt. Volume of the* Bibliotheque Critique.

XIX. THIS Chapter contains ſome Reflexions upon the *Alexandrian* Copy of the Septuagint. M. *Simon* wiſhes that whoever undertakes to print that MS. would do it more carefully than thoſe, who put out the MS. of the *Vatican*. The latter (ſays he) did not ſufficiently diſtinguiſh the Corrections of the Reviſers from the firſt and true Readings; which is the Reaſon why we have not in ſome Places the true Original of that Manuſcript, but the Emendations of the Criticks. Every body knows it has been the Fate of moſt *Greek* and *Latin* Books to be ſpoiled and disfigured by thoſe Men, who pretended to render them more correct. 'Tis therefore neceſſary to obſerve, whether the *Alexandrian* MS. contains ſome Corrections of that Nature, that they may be carefully diſtinguiſhed from the true and genuine Readings. The MS. of the *Vatican* appears to M. *Simon* more valuable than the *Alexandrian*, in which (ſays he) many Additions have been inſerted.

XX. The next Chapter affords nothing that can be acceptable to the Readers. It runs only upon ſome Letters written againſt M. *Arnauld's* Book, entitled, *De la frequente Communion*, and upon his Doctrine concerning Penitence.

XXI. Every body does not know that there has been an Order of *Jeſuiteſſes*. Several Women in ſome Parts of *Italy*, and elſewhere, who called themſelves by that

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* The Second Extract may be ſeen above, *Art.* LIV.

Name, formed a Society under Pretence of living a Religious Life, without any Approbation of the Holy See. They took a particular Habit; they had Buildings like Colleges, and Probation-Houſes: Beſides, they appointed a Woman to be their Superior-General, whom they called *Provoſt*, and made the three Vows of Poverty, Chaſtity, and Obedience, without confining themſelves to a Monaſtick Life. They went up and down to promote the Salvation of Souls, and did ſeveral other things inconſiſtent with the Weakneſs and Modeſty of their Sex. Nay, they ventured upon ſome things, which Men of great Experience, well skilled in the Holy Scriptures, and eminent for the Purity of their Lives, will hardly undertake without great Circumſpection. Such was the Character of thoſe *Jeſuiteſſes*; as it appears from a Brief of *Urban* VIII. dated in *January* 1631: and printed at *Rome* in 1632. whereby that Pope commands his Nuncio in the Lower *Germany*, and ſome Biſhops, to ſuppreſs that Order, looking upon it as a thing of great Moment. 'Tis to be obſerved, that *Urban* VIII. was then angry with the Jeſuits, who perhaps were not concerned in the Eſtabliſhment of that Community.

XXII. This Chapter contains an Anſwer of M. *Simon* to a Piece publiſhed by M. *Arnauld*, againſt his *Hiſtorical Account of the Belief of the* Eaſtern *Nations*. I find nothing in it that deſerves to be inſerted here.

XXIII. The next Chapter is an Extract of a Manuſcript Relation concerning the Election of the *Greek* Patriarch in the Year 1671. with ſome Reflexions upon the Preſent State of the *Greek* Church; written at *Conſtantinople*, the 15th of *December* 1671.

All the *Greek* Biſhops and Archbiſhops are very ambitious of being raiſed to the Dignity of a Patriarch. In order to it, they get as many Friends as they can at the Court of the Grand Signor, and make it their Buſineſs to give an ill Opinion of their Patriarch to the People and the Clergy, that they may proceed to a new Election, which is performed in the following manner. The Grand Vizir ſends for the Metropolitans, and asks them whether they really deſign to elect a new Patriarch; and for whom they will vote? Afterwards he asks them whether they are pleaſed with their Election? And then he approves it. When *Dionyſius* Archbiſhop of *Lariſſa*, the preſent Patriarch, was elected by the Biſhops, the Grand Vizir told them: *Remember that you have elected him; and that therefore you muſt not think of making a new Change, whilſt he does nothing to the Prejudice of His Highneſs.* Afterwards he forbad them upon pain of Death to make any Cabals with ſuch an Intent; telling them in a reproachful manner, that they were wretched Fellows who deſtroyed their own Church.

When the new Patriarch has received his Patent from the Grand Vizir, the Biſhops who have elected him, go to *Conſtantinople*, to perform the Ceremony of the Exaltation in the Great Church. At the Exaltation of the preſent Patriarch, an Officer read a pretty long Paper written in modern *Greek*, containing the Reaſons why a Patriarch ought carefully to diſcharge the Duties of an Univerſal Paſtor; and then he inveighed againſt *Parthenius*, the deprived Patriarch, charging him with ſeveral Crimes for which he deſired that the Clergy would excommunicate him. Three Metropolitans were the firſt who thundered out a Sentence of Excommunication againſt him; and then all the other Biſhops did the ſame. Thoſe who had been inſtrumental in the Promotion of *Parthenius*, were alſo excommunicated. The People were invited by the chief Biſhops to curſe the infamous *Parthenius*; whereupon they ſent him to the Devil with horrid Imprecations.

The Excommunication being over, an Officer fetched *Dionyſius*, who had not been in the Aſſembly all that time; and, when he came to the Entrance of the Choir, the Archbiſhop of *Heraclea* went up to him, carrying the Patriarchal Staff; and having made a ſhort Speech, declared to him that he had been choſen Patriarch with the unanimous Conſent of all the Metropolitans and Biſhops, and might take Poſſeſſion of that Dignity. *Dionyſius* anſwered, That he was unworthy of ſuch a high Station; but ſince it was God's Will, he would ſubmit to the Orders of the Clergy. Whereupon he took the Croſs from the hands of the Archbiſhop, and then ſat upon the Patriarchal Throne, and received the Homage of the Biſhops

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ſhops, the inferior Clergy, and the People, with the uſual Acclamations, πολλὰ τὰ ἔτη, *Long live the Patriarch.* This Ceremony was attended with Divine Service and a Sermon.

Methodius, who had been depoſed by *Parthenius*, affirmed, That when he came to the Patriarchal See, he found it in a Debt of above three hundred thouſand Crowns; and that for the ſpace of three Years, or thereabouts, that he was a Patriarch, he acquired two hundred thouſand Crowns. But becauſe the Perſon who deſigns to be elected in the Room of another, is to give a Preſent of a hundred thouſand Crowns to the Grand Signor and his Miniſters; *Parthenius* was obliged to give that Sum, and a hundred thouſand Crowns more, by reaſon of ſome other Cabals. Thus his Election coſt two hundred thouſand Crowns: And therefore the Pariarchal Church being anſwerable for it, was clogged in *Parthenius*'s Time with a Debt of three hundred thouſand Crowns, beſides the Intereſt, which is exorbitant; for upon ſuch an Occaſion, the Patriarch borrows Money at Forty and Fifty *per Cent.* for fear of being diſappointed. The *Turks*, who drive that Trade, are no ſooner reimburſed, but they ſollicit another Metropolitan, offering him Money at the ſame Rate; afterwards that Money is paid with the Revenues of the Church; and if the Patriarch is not able to acquit the Debts of his Church, his Succeſſor is bound to do it.

In order to pay thoſe Debts, as ſoon as the Patriarch is elected, he ſells all the Biſhopricks and other vacant Benefices to thoſe that bid moſt: And if any one offers more than thoſe that are actually poſſeſſed of them, he is elected, and others are deprived, unleſs they pay the Overplus. The *Greeks* deal with Benefices as we do with Farms. Beſides, the Patriarch requires certain Sums to be paid yearly, from all the Biſhopricks, Cures, and Monaſteries in his Juriſdiction. The Biſhops, on the other ſide, are paid for ordaining the Prieſts, and the Prieſts ſell the Sacraments. Some Biſhopricks, for Inſtance, are taxed a thouſand Crowns a Year, and the Livings and Convents are aſſeſſed in Proportion. There are about a hundred and fifty Biſhopricks in *Greece*, *Aſia Minor*, *Thrace*, the Iſles of the White Sea, *Albania*, *Boſ-*

nia, and *Bulgaria*, that depend upon the Patriarch of *Conſtantinople*. Vaſt Sums are yearly collected; but that Money goes through ſo many hands, that there is but little of it brought into the Coffers of the Patriarch. He has not the Management of that Money. A Synod, conſiſting of the Metropolitans, and of ſome Elders of the People who have ſome Offices in the Patriarchate, regulate, together with the Patriarch, all the Taxes laid upon Benefices, and receive them to pay the Debts of the Church. The Patriarch finding that he can do nothing without the Conſent of his Eccleſiaſtical and Secular Stewards, is obliged to comply with them, even againſt his Conſcience. Beſides, he and the Biſhops of that little Synod are forced to do a thouſand mean things to get the Favour of thoſe Elders, though they be Laymen; the Patriarch, to prevent his being deprived; and the Biſhops, to have their Votes upon a new Election, becauſe their Recommendation goes a great way with the *Turks* for the Nomination of a Patriarch. Which is the Reaſon why the Patriarch does not diſcover their Knavery in the Diſcharge of their Offices; and the Biſhops made them large Promiſes, if ever they come to the Patriarchal See by their Means, and cry down the Patriarch and other Metropolitans.

'Tis obſervable, That thoſe *Greeks* who have ſtudied at *Rome*, or other *Latin* Schools, are ſo far from favouring the *Romiſh* Church when they return into their Country, that they make it their Buſineſs to exclaim againſt the Pope and the *Latin* Church, leſt they ſhould be ſuſpected of approving ſome of her Doctrines. "The only "Deſign of thoſe *Eaſtern* Travellers, *ſays the Author*, "is to cheat us of our Money, in order to buy a Bene-"fice in their Country. Thoſe Biſhops, who write very "ſubmiſſive Letters to *Rome*, are more ſincere: They "do it only to be well received, if they go thither, or "to get ſome Money from the *Latin* Miſſionaries, un-"der pretence of being good Friends to the Church of "*Rome*, and allowing them the Liberty of Preaching in "their Dioceſes. But when they have attained their "Ends, they declare againſt the Miſſionaries, and call "them Hereticks".

The *Greeks* are generally very ignorant, unleſs they ſtudy among the *Latins*. If they can but read and write, they may pretend to the higheſt Dignities of the Church; and when they underſtand the ancient *Greek*, they ſtyle themſelves *Philoſophers* and *Theologers*: Which might be the true Reaſon why they hate and vex thoſe who have ſtudied at *Rome*. The Author gives an Inſtance of it, which I need not mention. Thoſe who have ſtudied in the *Latin* Schools, appear generally more zealous againſt the Church of *Rome*, than thoſe who never went out of their Country: Nor do they ſcruple to break their Oath of being always Orthodox, and endeavouring to perſuade their Countrymen to acknowledge the Pope's Authority. On the contrary, they ſhun the *Latin* Miſſionaries, for fear of being ſuſpected, and debarred from Preferments. Our Author is of opinion, that all the Foundations for the Uſe of the *Levantines* ſhould be ſuppreſſed, ſince the Church of *Rome* gets no Benefit by it.

The *Latin* Miſſionaries are not allowed to preach freely, but in thoſe Places where the *Franks* prevail, as in ſome Iſles of the *Archipelago*, ſuch as *Naxia*, *Tine*, *Lira*, *Santorini*, *Chio*, in thoſe that belong to the *Venetians*, or in thoſe Towns where there are *Roman* Catholick Conſuls.

The *Greek* Church has no ſettled Revenue for the Maintenance of the Clergy, who live only upon free Gifts and Taxes laid upon the People. Each Pariſh is obliged to maintain its Curate; and therefore every Houſe gives him ſo much a Year, either in Money, or in other things. A Dioceſe is alſo taxed for the maintenance of the Biſhop. Beſides, there is a general Tax upon every Houſe, greater and heavier than the other, becauſe the Payment muſt be made in Money. Part of that Sum is ſent to the Patriarch for his maintenance, and for the Debts and Neceſſities of the Church.

This laſt Paragraph leads me naturally to make an important Obſervation. Though the *Greeks* live under the Dominion of Infidels, though they have no Tithes, no Church-Lands, in a Word, though they are poor, they never thought of changing the Eccleſiaſtical Government, and introducing Presbyterianiſm among them. And therefore 'tis but a weak Argument to ſay, that the Reformed Churches abroad could not preſerve Epiſcopacy, becauſe they were not able to maintain their Biſhops according to their Dignity. The Eſſence of Epiſcopacy does not conſiſt in Wealth and Plenty. It was certainly a very impolitical and unreaſonable Attempt, to ſuppreſs the ancient Government of the Church; and the Reformation did very much ſuffer by it. However, it muſt be confeſſed, to the honour of the Foreign Proteſtant Churches, that they have a due Reſpect for the Church of *England*. The Divines of the Church of *Geneva* gave a remarkable Inſtance of it ſome Years ago.

XXIV. *Lucian*, a *Benedictin* Monk of *Mantua*, tranſlated into *Latin* the Commentaries of St. *Chryſoſtom* upon the Epiſtle to the *Romans*, and publiſhed a Defenſe of that Father, againſt thoſe who pretended that he extolled the Power of Free-Will to the Prejudice of Grace. That Book was printed at *Breſcia* in the Year 1538. as it appears from *Geſner's Bibliotheque*, and from the Abridgment of that *Bibliotheque* publiſhed by *Simler*. It is not to be found at *Paris*; and M. *Simon* ſays, the moſt learned Librarians of that City never heard of it. Cardinal *Sadolet* was acquainted with that Monk; and commends him in two of his Letters written to *Iſidorus Clarius*.

There was at that time, ſays our Author, a Set of Men in *Italy*, who reſolved to retrieve the Doctrine of the *Greek* Fathers, eſpecially that of St. *Chryſoſtome*, who was followed by all the *Eaſtern* Churches. 'Tis highly probable that *Lucian* publiſhed a Vindication of that Father with the ſame intent. He undertook to juſtify the Opinions of St. *Chryſoſtome*, that were generally rejected in his time; eſpecially by the *Thomiſts*, becauſe they appeared contrary to thoſe of St. *Auguſtin*. But his Work had not the deſired Effect. Not contented to vindicate St. *Chryſoſtome*, he attacked the Schoolmen, and aſſerted that they had introduced a new Theology into the Church: Whereupon a Multitude of angry Divines roſe up againſt him, and got his Book condemned, and placed among prohibited Books in the *Index*, that was publiſhed in the Name of the Council of *Trent*. *Sixtus Senenſis* does frequently inveigh againſt *Lucian* in his *Bibliotheca Sancta*. That Monk had ſeveral great Men on his ſide, Cardinal *Sadolet*, Cardinal *Contarini*, *Matthew Guibert* Biſhop of *Verona*, and many other learned and celebrated *Italians*.

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But their Endeavours "proved inſignificant, becauſe the "*Maſter of the Sentences*, and St. *Thomas* prevailed in the "Schools. Beſides, it was a great Piece of Raſhneſs for "*Lucian* openly to declare againſt the whole Race of "Scholaſtick Divines, who were then uppermoſt".

XXV, XXVI. M. *Simon* ſays, thoſe who deſire to get a perfect Knowledge of *Rabbinical* Books, ought to have, beſides the *Rabbinical Bibliotheques* of *Buxtorf*, *Plantavitius*, and *Bartolocci*, that of *Rabbi Scebthai*, printed ſome Years ſince in *Holland*, with this Title, *Siphte jeſcenim*, that is, *The Lips*, or rather *the Doors of thoſe who are aſleep*. That Work, written in *Rabbinical Hebrew*, contains a great many *Jewiſh* Books, and is more valuable than other *Rabbinical* Catalogues or *Bibliotheques*, not only becauſe the Author is a learned Man, well skilled in the Matter which he treats, but alſo becauſe he ſaw a conſiderable Part of the Books mentioned by him; whereas *Buxtorf* does frequently quote them upon the Teſtimony of others, and therefore is ſometimes miſtaken. However it muſt be confeſſed that *Scebthai* has tranſcribed the *Bibliotheque* of *Buxtorf* in ſome Places, and even ſome of his Faults.

The *Bibliotheque* of Father *Bartolocci* is much larger, and that Writer diſcovers a great deal of *Rabbinical* Learning. "But after all, *ſays the Author*, abating his *Rab*"*binical* Erudition, he has hardly any Skill in any other "ſort of Literature, and does not underſtand the firſt "Principles of the *Critica Sacra* - - - - I ſhall not ſcru"ple to tell you, that in ſome things which he ſhould "have known, he betrays a profound Ignorance. To "render his *Bibliotheque* a uſeful Work, it ſhould be a"bridged and reduced to one Volume. That Author, "who has but little Judgment, ſeems to take delight in "picking out of *Rabbinical* Books every thing that will "make the *Jews* ridiculous, without much caring to do "them Juſtice. He alledges the Fictions and Allegories "of the Rabbins like ſo many real things.

The Author proceeds to give an Account of a Book of Rabbi *Menahem de Lonzano*, printed at *Venice*. It is entitled *Scete Jadoth*, *Two Hands*: Each Hand is divided into *five Fingers*, which are ſo many different Books.

However there is but one Finger in the ſecond Hand; the four laſt Books are wanting. Thoſe who deſire to have a further Account of that Book, may conſult the Author.

He makes ſome other Obſervations upon the *Bibliotheca Rabbinica* of Father *Bartolocci*, and mentions ſome of his Miſtakes. That Author knew not that *Moſes Amyraldus* was a Proteſtant Divine, and a Profeſſor of Divinity at *Saumur*. He ſuſpects him to be a *Jew* * converted to Chriſtianity. I have found that Miſtake in Father *Bartolocci*: M. *Simon* takes no notice of it.

XXVII.—XXIX. When M. *Simon* publiſhed his *French* Tranſlation of the New Teſtament with Notes, it was cenſured by the late Biſhop of *Meaux*. Upon theſe Words of St. *Luke*'s Goſpel, Ch. I. v. 35. *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee: Therefore alſo that holy Thing, which ſhall be born of thee, ſhall be called the Son of God*; M. *Simon* follows the Explication of *Maldonat*, who believes, that Chriſt is called the *Son of God* in this Place, only becauſe he was conceived by the Holy Ghoſt. The Biſhop cenſures the Tranſlator for it, and ſays it is a *Socinian* Explication. M. *Simon* obſerves that *Maldonat* is not the firſt Author, who put ſuch an Interpretation upon that Paſſage. It is to be found in a Book of *Michael Servetus*, who very much inſiſts upon the illative Particle *ideo*, and renders it *quapropter*. Conſider (*ſays he*) the word *therefore*: Obſerve the Inference: Mind the Reaſon why Jeſus Chriſt is called the Son of God. *Pondera verbum* quapropter, *nota illationem, nota rationem, quare filius dei vocetur*. Though *Maldonat* knew that *Servetus* was the Author of that Explication, he did not ſcruple to follow it, and undertook to defend it againſt *Calvin* †. That Jeſuit went upon this Maxim: *We ought not to put a wrong Senſe upon the Words of the Scripture in order to confute the Hereticks:* Non debemus literis ſacris abutentes Hæreticos confutare. Though he owns (*continues M.* Simon) that this Paſſage does not prove the Divinity of Jeſus Chriſt; he has undeniably aſſerted it in ſeveral other Places. Our Author infers from thence, that he has been unjuſtly cenſured by the Biſhop for approving *Maldonat*'s Explication, ſince it appears by ſeveral of his Notes, that he believes the Conſubſtantiality of Chriſt.

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* One may eaſily perceive by the whole Paſſage of Father *Bartolocci*, how he came to ſuſpect that Mr. *Amyrault* had been a *Jew*.

† Ineptè Calvinus, ut Serveti novi Ariani argumentum effugeret, interpretatus eſt, *vocabitur*, id eſt *declarabitur* filius Dei. Quomodo enim cum hac interpretatione ratio Angeli cohærere poteſt: *Ideo quod naſcetur ex te ſanctum vocabitur filius Dei?* Non debemus ſacris literis abutentes Hæreticos refutare. *Maldonat. in loc.*

XXX. The Author has inſerted in this Chapter an Extract of the Confeſſion of Faith, that was ſent to *Francis* I. by the Proteſtants of *Germany*, with the Remarks of the *Paris*-Divines upon that Confeſſion. This Piece was extracted from the Records of the Univerſity of *Paris*. The Biſhop of *Senlis* informed the Faculty, that the King's Intereſt required, that twelve Doctors ſhould be choſen to diſpute with the *Germans*. Whereupon the Faculty deputed two Doctors to the King, who repreſented to him that the Hereticks ſhould not be allowed to enter upon a diſpute with them. The King was willing that *Melanchthon*, and ſome other *Lutheran* Divines, ſhould come into *France* to treat of Matters of Religion. The Faculty writ a Letter to the King, importing, that the *Germans* ſhould ſend their Articles to his Majeſty, and that they would examine them. The King approved their Propoſal, and having received twelve Articles of the *Lutheran* Divines, ſent them to the Faculty. Thoſe Articles were drawn up by *Melanchthon*. I ſhall only mention two. The firſt concerns the Government of the Church. The *Germans* acknowledge that the Eccleſiaſtical Polity is a holy and uſeful Thing, *viz.* * That there ſhould be Biſhops over many Miniſters, and that the *Roman* Pontiff ſhould preſide over all the Biſhops: *Item ut Romanus Pontifex præſit omnibus Epiſcopis.* The *Paris*-Divines declared, that the Eccleſiaſtical Hierarchy, and the Pope's Monarchy are of divine Inſtitution. *Theologi Pariſienſes in ſua inſtructione declarant, Hierarchiam*

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* I am obliged to tranſlate word for word, becauſe the Author does not quote the *Latin*.

Eccleſiaſticam eſſe inſtitutam jure divino: Similiter eodem jure divino Monarchiam eſſe poteſtatem Papalem, cui adjungitur Epiſcopalis dignitas & Papalis.

Upon the ſixth Article concerning the Euchariſt, the *German* Divines ſay: *Ex verbis Chriſti, dum ait,* hoc eſt corpus meum, hic eſt ſanguis meus, *nefas eſt aliud colligere, quam in ſacramento veri corporis & ſanguinis Domini præſentiam.*

It appears from the Anſwer of the *Paris*-Divines to thoſe twelve Articles, that they were not inclined to promote a Reconciliation between the Proteſtants and the Church of *Rome.*

XXXI. *Robert Stephens* kept Correſpondence with the Proteſtants of *Germany*, and did not ſcruple to print ſome of their Books. He printed in the Year 1529, a Diſcourſe of *Melanchthon* entitled, *Philippis Melanchthonis de Arte dicendi Declamatio,* wherein that Author does very much reflect upon the Scholaſtick Divines. *Melanchthon* obſerves among other things, that a Doctor explaining theſe Words in *Geneſis, Melchiſedech Rex Salem panem & vinum obtulit,* took the word *Salem* to ſignify *Salt*, and made ſeveral Obſervations upon the Nature and Properties of it. *Nuper quidam ex Magiſtris noſtris, cum enarraret ea quæ de Melchiſedech in Geneſi prodita ſunt,* Rex Salem panem & vinum obtulit, *non advertens* Salem *loci nomen eſſe, multa de condimenti vi ac natura diſſeruit: Impoſuit enim bono viro vocum affinitas.*

XXXII. This Chapter contains an Account of a Book, written by Dom *Innocent Maſſon* General of the *Carthuſians*, againſt the Abbot of *la Trappe.* There is nothing in it that deſerves to be inſerted here.

XXXIII, XXXIV. The Abbot *Fayda* publiſhed ſome Years ago ſeveral *Remarks upon* Homer *and* Virgil, *and upon the Style of the Holy Scripture,* &c. That Book is full of Chimerical Obſervations. The Author pretends to find in *Virgil* ſeveral Prophecies concerning Jeſus Chriſt, and does very much inſiſt upon the *Sibyllin* Oracles. M. *Simon* confutes the Notions of the Abbot in theſe two Chapters. His Remarks are very ſolid and judicious: It was an eaſy thing for him to obtain a complete Victory in ſuch an Engagement.

ARTICLE LXXXII.

Luculæ Borealis D. XXVI. Novembris MDCCX. Gieſſæ Haſſorum obſervatæ à Jo. Georgio Liebknecht, Mathematum ibidem P. Ord. Deſignatio.

Die * XXVI. Novembris 1710. h. VI. veſpertina admonitus a nonnemine verſus plagam Septentrionalem arcum amplum & lucentem conſpexi, cujus latitudinem 2 aut trium circiter pedum ſenſus judicabat. Non tamen amplius aderat ſplendor propriè talis, qualem conſpexerat primus obſervator, ſed lucula diverſæ claritatis: Nam pars convexa obſcurior erat concava. Vix 10. minuta horaria Phænomenon durabat, id quod amici plurimum honorandi literæ confirmarunt. Arcum iſtum ab initio longe fuiſſe clariorem eo facilius credidi, quod me aliiſque præſentibus lucula ſenſim ſenſimque accreſcebat. In ipſo arcu lucente & alibi paſſim apparebant ſtellæ, ſed intra ambitum arcus ea erat obſcuritas, quæ omnem ſtellarum conſpectum nobis eripiebat. Quod locum Phænomeni atque magnitudinem attinet, tenendum eſt quod Cepheus Meridianum vix relliquerat, cum ſtella in cauda Draconis verticem fere arcus occuparet. Crura arcus horizonti inſiſtebant, (quantum propter adſtantia ædificia judicare poteram,) comprehendebatque arcus ipſe fere urſæ majoris ſtellas ſeptem, & ex altera parte curvitatis propemodum pedem Herculis attingebat. Dico propemodum: Non enim ob obſtacula & nubes totum mox cœlum obtegentes accurate de ſtellis ipſis judicare potui. Affirmat nonnemo, ſe vidiſſe ſub finem luculæ in peri-

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* Taken from the *Acta Eruditorum*,

pheria micantem urſæ majoris ſtellam. ... Doleo omnino vices, quæ nec initium mihi iſtius Phænomeni intueri, neque etiam inſtrumenta conquirere permittebant, ut omnia accuratius obſervare licuiſſet. Non ingrata tamen fuit obſervatio Amicis, quibuſcum eam communicavi, & quos inter Celeb. *Hoffmannum*, Obſervatorem Regium Berolinenſem atque Illuſtriſſ. Societatis membrum, nominaſſe ſufficiat; id quod me promovit ut publici tandem juris facerem. Eſt nonnemo, qui *Iridem Lunarem* fuiſſe laborioſe admodum evincere conatur. Sed rationes ejus id mihi non perſuadent. Inveſtigationem itaque cauſæ hujus Phænomeni, aliorumque luminum Borealium, de quibus in Miſcellaneis Berolinenſibus ab illuſtri *Leibnitio* aliiſque varia annotata leguntur, Phyſicorum induſtriæ adhuc relictam eſſe cenſeo.

ARTICLE LXXXIII.

LEIPSICK.

M. *Buddeus* has lately publiſhed a Moral Theology.

Johannis Franciſci Buddei Theol. D. & P. P. Inſtitutiones Theologiæ Moralis, variis obſervationibus illuſtratæ. Lipſiæ. 1711. *in* 4*to*.

VIENNA.

AN Account of the Funeral Service, performed at the Obſequies of the late Emperor, is newly come out.

Apparatus Funebris, quem JOSEPHI I. *glorioſiſſ. memoriæ Romanorum Imperatoris, ſolennibus exequiis & ſupremi diei celebritati in Sacra Auguſtinianorum Baſilica aulica menſe Junio Anni* MDCCXI. *rite peragendis fieri juſſit Auguſtiſſima Imperatrix Vidua Regens, Viennæ.* 1711. 'Tis a Book of 13 Sheets in *Folio*.

M. *Fiſchers von Erlach*, chief Surveyor of the Emperor's Buildings, deſigns to publiſh a noble Work containing the ſeveral ſorts of Architecture uſed among the *Syri-*

ans, Perſians, Greeks, Romans, &c. taken from the Remains of ancient Buildings, or from Medals, Hiſtorians, and Travellers. He will alſo give a Specimen of Gothick, and Mooriſh Architecture. The Deſcription of all the Figures will be compoſed in the *French* and *German* Languages by M. *Heræus,* the Emperor's Antiquary.

PARIS.

THE Abbot *de Villiers* has ſent to the Preſs ſeveral Letters in Verſe. The Difficulty of writing Hiſtory; the Reaſons why Sermons do little good; the true Elegance of the Style; Proſperity and Adverſity, *&c.* are the Subjects on which thoſe Letters run. The *Art of Preaching,* and the Poems upon Friendſhip, will be reprinted in this Collection with great Alterations.

The Abbot de Villiers *is the Author of the Letter upon*

AMSTERDAM.

A Bookſeller of this City is printing ſeveral Sermons of Mr. *Berthaut,* an Eminent Divine of the ancient *French* Church in *London.* Thoſe Sermons will ſhortly come out.

LEYDEN.

A New Edition of *Herodotus* is actually in the Preſs. M. *Gronovius* has the Direction of it.

ROTTERDAM.

MR. *Fritſch* and Mr. *Bohm* are printing a new Edition of *Anacreon.*

ARTICLE LXXXIV.

AN EXTRACT of a Manuſcript Diſſertation, written in Italian, concerning Pope JOAN, and the Temporal Dominion of the Popes, occaſioned by a Coin of JOHN VIII. By GILIBERT BENVENUTI.

THE * Abbot *Vignoli* has inſerted in the 26th Page of his † *Antiquiores Pontificum Romanorum Denarii, &c.* a Coin, upon one Side of which one may ſee the Monogram of *Leo* IV. or *LEO PAPA,* and round it *SCS. PETRUS*; and on the other Side, the Monogram of the Emperor *Lotharius HIRM,* and round it his Name *HLOTHARIUS.* There is a Silver Coin very well preſerved, in which beſides the Monogram and the Name of that Emperor, there appears on the Reverſe the Monogram of a Pope, whoſe Name began with theſe Letters *JO*. that are very plain. The Monogram of the Emperor is different from that, which is to be ſeen on the Coins of LEO IV. and therefore thoſe Coins cannot be confounded with this. The Author of the Diſſertation maintains, that it belongs to *John* VIII. who was ſince metamorphoſed into *a Pope Joan*; and that thoſe learned Men, who have proved that what is ſaid of that Female Pope is a mere Fiction, ſhould have acknowledged that

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* This Extract is taken from Mr. *le Clerc*'s *Bibliotheque Choiſie.* The *Italian* Diſſertation was communicated to him by a Perſon, to whom it was ſent.

† A ſhort Account of that Book may be ſeen in the firſt Volume, Art. XII.

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there was a Pope *John* VIII. between *Leo* IV. and *Benedict* III. *David Blondel* * raiſed ſeveral chronological Difficulties, that are very conſiderable, againſt the time when the Pope *John* VIII. is ſaid to have lived: M. *Benvenuti* does not undertake to anſwer them.

He only takes this opportunity to confute at large the Opinion, that prevailed for a long time in the Church of *Rome*, concerning *Pope Joan*. It is grounded on a Paſſage, that is to be found in ſeveral Manuſcripts of *Anaſtaſius Bibliothecarius*.

And indeed, had *Anaſtaſius* mentioned that Fact, his Authority would be of great weight, ſince he was a learned Man, and lived in the ſame Age; but the Author maintains, that the Paſſage in queſtion was taken from the Chronicle of *Martinus Polonus*, who died about the Year 1270, or 425 Years after the enthroning of *Benedict* III. who ſucceeded the pretended *Joan*. In effect they are the ſame Words only with ſome Alteration.

Our Author ſhews that thoſe Words could not be in the Original Copy of *Anaſtaſius*: 1. There is no ſuch thing in the Chronicle of the Popes aſcribed to *Luitprandus*, though that Chronicle was taken from *Anaſtaſius*. 2. No *Greek* Author of any Antiquity mentions it; and yet *Photius* and his Followers, being exaſperated againſt the Church of *Rome*, would not have forgot it. 3. The Authors, who lived from the time of *Leo* IV. to that of *Anaſtaſius*, ſay nothing of it. 4. Others who lived ſince, are wholly ſilent about it, and tell us that *Benedict* III. was the immediate Succeſſor of *Leo* IV.

Though this ſeems to be true, (*'Tis an Obſervation of Mr.* le Clerc.) *Charles Annibal Fabrot*, who publiſhed a fine Edition of *Anaſtaſius* at *Paris* in 1649. ſhould not have left out the Paſſage in queſtion (*Pag.* 199.), ſince he owns that it is in the King's Manuſcript, and that it was in the MSS. of the *Palatine* Library. It might have been printed in different Characters, or between two Crotchets. Thoſe Words may be ſeen in the *Latin* Diſſertation of *Blondel*, pag. 50.

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* In his *French* Diſſertation concerning Pope *Joan*, printed in 1649. and in the *Latin* publiſhed in 1657.

M. *Benvenuti* places the Origin of the Fable relating to Pope *Joan* in the XIIth Century, which is the Epoch of Romances in *Italy*, as he ſhews at large; but I ſhall not dwell upon it. He does in a particular manner fix the Origin of that Story in the time of *Frederick* I. and gives theſe Reaſons for it: 1. Becauſe the *Italians* were then very much inclined to tell fabulous Stories. 2. Becauſe the Quarrels between the Emperors and the Popes gave every body a full Liberty to invent any thing againſt the See of *Rome*. 3. Becauſe the looſe Lives of the Popes did very much increaſe that Liberty. 4. Becauſe it was then an uſual thing to beſtow Surnames upon People, taken from their Conduct; and *John* VIII. might have been called *a Woman*, by reaſon of his effeminate Life. Some ignorant Tranſcribers took occaſion from thence to inſert in the Chronicles of the Popes, that there was a Female Pope after *Leo* IV. though learned Men did not believe it, ſince there was nothing about it in the MSS. Copies of *Anaſtaſius*, *Martinus Polonus*, *Sigebertus Gemblacenſis*, and *Godefridus Viterbienſis*, written before the Year MCCC. But from that time the fabulous Story of Pope *Joan* ſeems to have been generally believed; and therefore in the Year MCCCC. the Head of a Woman was placed in the Cathedral Church of *Siena* among thoſe of the Popes. Our Author thinks that *Petrarch* was one of the firſt, among the Learned, who gave Credit to that Story: He adds, that this Poet publiſhed many other fictitious Stories, according to the Practice of his Age.

THE Learned are not agreed about the Reaſon, why the Names of the Emperors appear with thoſe of the Popes upon the Coins ſtamped at *Rome*. M. *le Blanc*, in his *Hiſtorical Treatiſe concerning* French *Coins*, (Traité hiſtorique des Monnoies de France,) printed at *Paris* in 1689, believes that the Emperors themſelves ordered thoſe Coins to be ſtamped at *Rome*. But though the Emperors had a great Authority in that City, our Author maintains that the *Romans* were not their Subjects properly ſpeaking, no more than the Inhabitants of ſeveral other Cities in *Italy*, which enjoyed a full Liberty, and ſtamped the Names of the Emperors upon their Coins. The Abbot *Vignoli*, in his Book concerning the ancient Coins of the Popes, and the Abbot *Fontanini*, in his hiſtorical * Diſſertation concerning the Rights of the Holy See to the County and City of *Comachio*, believe that the Popes themſelves cauſed thoſe Coins to be ſtamped, as being Sovereigns of *Rome*, and that they put the Names of the Emperors upon them, as being *Advocates* and *Defenders of the Holy See*. But our Author maintains that thoſe Coins were not ſtamped by the Popes, and that the Names of the Emperors were not put upon them on that account. To believe what thoſe Gentlemen ſay, he thinks they ſhould have ſhewed that the Authority of *Patricius* or *Advocatus* was equal to that of *Emperor*, and that the only difference conſiſted in the Dignity; which they have not proved by any ancient Author, and is contrary to Truth.

The Name of *Charlemagne* does not appear upon the Coins ſtamped at *Rome*, before he was declared Emperor, though he was *Patricius* and *Advocate of the Church of* Rome. He, and his Father, had thoſe Titles; but they did not govern *Italy* in that Quality, and as *Charlemagne* did, after he had been proclaimed Emperor. † The *Annals of Loiſel* ſpeak of it in the following manner. *Ordinatis deinde Romanæ urbis & Apoſtolici, totiuſque Italiæ non tantum publicis, ſed etiam Eccleſiaſticis & privatis rebus, nam tota hieme non aliud fecit Imperator, miſit iterum in Beneventanam expeditionem, cum Pipino filio ſuo.*

In the next place, the Author undertakes to ſhew, 1. That the Emperors were Sovereigns of *Rome*, as Emperors, but did not command in it; from whence it follows that the *Carlovingians* had no Money ſtamped there. 2. That the *Romans*, and not the Pope, (as the Abbot *Fontanini* affirms,) made *Charlemagne* Emperor; that the Pope had no independent Juriſdiction, and that the *Romans* governed themſelves at ſeveral times.

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* Diſſertatio Hiſtorica de ſummo Apoſtolicæ Sedis Imperio in Urbem Comitatumque Comacli, 1709. in 4to.

† *The Author quotes thoſe Words under the Name of* Eginhartus; *but they are in the Book mentioned by me,* ad annum 801. *and not in the Life of* Charlemagne *written by* Eginhartus. (*This is a Note of M.* le Clerc.)

'Tis highly improbable that the *Romans* ſhould have given a mere Title to *Charlemagne*, when they proclaimed him Emperor. Such Titles are indeed beſtowed by Superiors upon Inferiors, but not by Inferiors upon Superiors. The Authority of the Emperors in the City of *Rome* does plainly appear by ſeveral Reaſons. 1. *Leo* III. deſired *Charlemagne* in the Year 796. to ſubdue the *Romans*, as we read in an Anonymous Poet, publiſhed by *Boeclerus* at *Strasburg*:

Admonuitque piis precibus, qui mittere vellet
Ex propriis aliquos primoribus, ac ſibi plebem
Subdere Romanam, ſervandaque fœdera cogens
Hanc fidei ſacramentis promittere magnis.

Which ſhews that the *Romans* were a free People. 2. The Pope's deſire being ſatisfied, *Charles* was made Emperor; but he was not anointed by the Pope till he had been proclaimed by the *Roman* People, as it appears by the ſame Poet, and the *Saxon Chronographer* publiſhed by M. *Leibnitz* in 1698. 3. Though *Charles* was *Patricius*, yet they did not put his Name upon the publick Coins, as it was practiced after his being made Emperor. 4. From that time he aſſumed the Government of all *Italy*, as has been ſeen. 5. Before that time, he only took the Title of *Patricius* of the *Romans*; but afterwards he ſtiled himſelf, *Carolus Sereniſſimus Auguſtus à Deo coronatus, magnus, pacificus, Romanum gubernans imperium*, as it appears from ſome Inſtruments mentioned by Father *Mabillon* in his Book *De Re Diplomatica*. 6. The Pope himſelf acknowledged that *Charlemagne* had the Authority of the former Emperors, as we find in the Anonymous Poet above quoted.

Poſt laudes igitur dictus & ſummus eundem
Præſul adoravit, ſicut mos debitus olim
Principibus fuit antiquis.

7. The Emperors preſerved their Authority in *Rome* without any Diſpute, as M. *le Blanc* made it appear in his Diſſertation. 8. The Emperors were very much concerned in the Pope's Election, as the Author proves it at large. 9. Their Authority further appears by the pub-

lick Prayers that were made at *Rome* for thoſe Princes.

M. *Fontanini*, in order to prove the Pope's Sovereignty, ſays, that he ſent Embaſſies, made Treaties of Peace, aſſiſted his Allies with Troops, *&c.* Our Author anſwers, that the Cities of *Bologna*, *Piſa* and *Siena*, did formerly the ſame, though they acknowledged their Dependence from the Emperor.

The *Romans* were not deprived of their Liberty, by calling the Kings of *France* to their Aſſiſtance againſt the *Greeks* and the *Lombards*. They remained a free People, and ſtyled themſelves *a Republick*, after the Death of *Charlemagne*, as the Author ſhews. He proves, that though they acknowledged the Emperor to be their Supreme Lord, they preſerved all their Privileges.

M. *Fontanini* obſerves, that Pope *Adrian* I. ſays, that *Charlemagne* gave ſome Territories to the Church of *Rome*, *ſub Integritate*: Which he underſtands, as if that Prince meant that he did it without reſerving any Right to himſelf. But thoſe Words denote only a full and entire Poſſeſſion, without excluding the Rights of the Sovereign.

The Author having ſhewed that the Emperor was Lord Paramount of *Rome*, but did not govern it, proceeds to enquire whether the Government did belong to the Pope, or to the *Roman* People. He obſerves in the firſt place, that the Author, who writ for the Duke of *Modena*, and M. *le Blanc*, are miſtaken, when they affirm that *Rome* was always ſubject to the Emperors. The contrary appears by the Teſtimony of *Conſtantinus Porphyrogeneta*, Lib. II. Them. X. *de Themat. Imp.* who ſays that that City, having ſhaken off the Emperor's Yoke, *had its own Government*, ἰδιοκρατορίαν εἶχε. M. *Vignoli* ſays, the *Romans* began to enjoy that Liberty in the Year DCCX.

The *Romans* acknowledged the Pope to be their Head, as the *Venetians* acknowledge the *Doge*, and ſeveral ancient Republicks acknowledged their *Podeſtà*. The Treaties that were then made between free Cities, were made in the Name of the *Doges* and *Podeſtas*, without any prejudice to the Liberty of the People, as the Author ſhews by ſeveral Inſtances.

The Popes had not a full Power in temporal things, as it appears from the Manuſcript Gloſſes of *Piero Veſcovo Urbevetano* upon *Anaſtaſius*, written four hundred Years ago, and quoted by M. *Fontanini*. But the Diſſentions of the *Weſtern* Princes gave the Popes an opportunity of making themſelves Sovereigns at *Rome*, and throwing off the Emperors Yoke, whilſt they invaded the Rights of the *Roman* People. The Author believes this new Government began under the Pontificate of *Sergius* II.; which he proves by a Paſſage out of *Luitprandus*, in the Life of that Pope The Power of the *Roman* Pontiffs increaſed under the Reign of *Charles the Bald*; who having uſurped the Empire from *Lewis*, by the Pope's Favour, granted him all his Deſires. The Author alledges ſome other Proofs for it, and concludes with an Inſtrument of the Year MCLIII. to be found at *Siena*, in which Pope *Eugenius* IV. takes in Fee from the Abbot of *Amiata*, part of the Territory of *Radicofani*, with the Conſent of the chief Men in *Rome*, who ſubſcribed that Inſtrument. The Author makes ſeveral curious Remarks upon it, which the Readers will ſee in his Diſſertation, if it be printed in *Italian* or in *Latin*: It deſerves to be made publick.

The Author approves what M. *le Blanc* ſays *pag.* 90. That the *Romans* continued to aſſert their Liberty againſt the Popes, till the Year MCCCCXXXI.; ſince the Name of the *People and Senate of* Rome appears upon the Coins till the Time of *Martin* IV. and *Eugenius* IV. One may therefore believe that the moſt ancient Coins, ſuch as thoſe that have been mentioned in the beginning of this Extract, were ſtamped by the *Roman* Magiſtrates, and not by the Emperors, or the Popes.

It were to be wiſhed, that ſome learned Man would treat this Subject more fully, and alledge more Arguments to prove each Propoſition contained in it.

I * Shall occaſionally inſert here ſome Obſervations concerning *Martinus Polonus*, and that Paſſage in his Chronicle, which relates to Pope *Joan*.

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* This is an Addition made by the Author of theſe *Memoirs of Literature*.

1. *Martin,* ſurnamed *Polonus,* Penitentiary and *Capellanus* to the Pope, was not born in *Poland,* but * at *Troppau* (in Latin, *Oppavia,*) a Town in the Upper *Sileſia.* *Nicolas* III. being at *Viterbo,* made him Archbiſhop of *Gneſna* the 22d of *June* 1278. In the ſame Year *Martin* ſet out for *Poland,* to take Poſſeſſion of his Archbiſhoprick; but he died at *Bologna,* and was buried there in St. *Dominick*'s Church. *Abraham Bzovius* † ſays, he ſaw his Epitaph ‡ in that Church, expreſſed in theſe Words: *Hic jacet Frat. Martinus Polonus Ord. Præd. Archiepiſcopus Gneſnenſis.*

2. That Author carried his Chronicle of the Popes and Emperors as far as *John* XXI. incluſively, who died in the Year 1277. That Chronicle was continued by an Anonymous Writer to the Year 1320. under the Pontificate of *John* XXII.

3. The Story of Pope *Joan* is to be found in the *Baſil*-Edition of that Chronicle 1559. in *Folio,* and in that of *Antwerp* 1574. in *8vo.* But it does not appear in the Edition of *Cologne* 1616. in *Folio,* printed from a MS. almoſt as ancient as the Author. *Leo Allatius* ** affirms that the Paſſage I am ſpeaking of, is not to be found neither in a very ancient Manuſcript of the *Vatican.*

4. *Lambecius* †† informs us, that there are Eight ancient Manuſcripts of *Martin*'s Chronicle in the Emperor's Library; and that Pope *Joan* is only mentioned in Four: From whence he infers, that *Martin* is not the Author of the Paſſage relating to that Female Pope, and that this Fable was inſerted in his Chronicle after his Death.

5. There is in the Emperor's Library a Manuſcript *Hiſtory of the Popes and Emperors,* taken from ſeveral Authors, and among others from our *Martin,* and continued to the

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* *See* Lambecius, Comment. de Biblioth. Vindobonenſi. Lib. II. c. 8. pag. 863, 870.

† Continuat. Annal. ad Ann. 1278.

‡ *When I was at* Bologna, *I did carefully enquire for that Epitaph; but could not hear of it. However, I do not queſtion in the leaſt* Bzovius's *Sincerity.*

** *Confut. fabulæ de Joanna Papa,* inter Opuſcula Miſcellanea edita Colon. 1653. in 8vo.

†† Ubi ſup. Lib. II. c. 8. pag. 863.

Year 1454. by a Monk named *Albert*. It is ſaid in that Manuſcript, that *Martin* relates the Story of Pope *Joan*; and the Author pretends, that the ſame *Martin* mentions a Particular, which is not to be found in any Copy of his Chronicle: *Viz.* That Pope *Joan* being with Child, asked a Man poſſeſſed by the Devil, When the wicked Spirit would get out of his Body? And that the Devil anſwered, He would tell her after her Delivery: *Joannam* [*] *Papiſſam jam gravidam quendam à Diabolo obſeſſum interrogaſſe, quando Diabolus à corpore ejus receſſurus eſſet; & Diabolum reſpondiſſe his verbis:*

[†] *Papa Pater Patrum PAPISSÆ pandito partum,*
Et tibi tunc edam, de corpore quando recedam.

David Blondel, a very learned Man, being fully perſuaded that the Story of Pope *Joan* was a mere Forgery, was ſo ſincere as to write againſt it. Some took him to be a falſe Brother upon that account: They were ſtrangely ſurpriſed to ſee that Story, on which they laid ſo great Streſs, confuted by a Proteſtant Miniſter. I muſt obſerve that *Blondel* did actually receive at that time a yearly Penſion of a thouſand Crowns from the King of *France*; which was ſufficient to raiſe ſome Suſpicions againſt him. The Readers will not be diſpleaſed to know upon what account he received that Penſion; and therefore in order to ſatisfy their Curioſity, I muſt beg Leave to make a ſhort Digreſſion.

John James Chifflet having publiſhed a learned Book in favour of the Houſe of *Auſtria*, containing ſeveral things diſadvantageous to the Houſe of *France*, the Cardinal expreſſed a great deſire to have it confuted. He ſent for *Petavius*, and deſired him to anſwer it. That Jeſuit [‡] told his Eminence, That he was not ſufficiently acquainted with the Hiſtory of *France*; and that he knew but one Man in the Kingdom that was able to write againſt *Chifflet*. The Cardinal asked him, who he was.

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[*] Lambecius ubi ſupra, pag. 871, 872.

[†] *See a Piece of* Florimond de Remond, *entitled, L'Anti-Papeſſe.* Chap. IV. pag. 34, 35. *Paris*, 1607. in 8vo.

[‡] I have no Authority for this, but a current Report among ome of the learned Proteſtants of *France*.

Blondel, ſaid *Petavius*. *Blondel*, replied the Cardinal: *He is a* Huguenot: *He is a Miniſter*. My Lord, continued *Petavius*, he is the only Man that I can recommend for ſuch a Performance. The Cardinal, being unwilling to employ a Proteſtant, ſent for Father *Sirmond*, and deſired him to write againſt *Chifflet*. Father *Sirmond* replied, that he was not ſufficiently skilled in the Hiſtory of *France*, to undertake ſuch a Work; and that he knew but one Man that could do it with good Succeſs. Who is he? ſaid the Cardinal. *Blondel*, replied Father *Sirmond*. The Cardinal having conſulted thoſe two learned Men, found himſelf obliged to make uſe of *Blondel*: Whereupon a Penſion of a thouſand Crowns was immediately aſſigned to that learned Miniſter, to write in favour of the Houſe of *France*.

It was then that *Blondel* publiſhed his Treatiſe concerning Pope *Joan*; from whence ſome Zealots inferred that he had been bribed by the Court of *France* to write upon that Subject. But their Suſpicions were altogether groundleſs. *Blondel* was a true Proteſtant, and died in the Communion of the Reformed Churches. Some are of opinion, that he did a good Service to the Proteſtant Churches of *France*, by confuting that Story.

The Story of Pope *Joan* brought forth a Fiction, importing, that after her Deceaſe, every new Pope was ſeated upon a Chair, and ſearched, in order to know whether he was a Man. *Michael Marullus* made an Epigram upon * *Innocent* VIII. wherein he pretends that this Pope got ſixteen Children before his Promotion; from whence he infers that there was no need to place him upon the Chair.

Quid quæris teſtes, ſit mas an femina Cibo?
Reſpice natorum, pignora certa, gregem.
Octo nocens pueros genuit, totidemque puellas.
Hunc merito poterit dicere Roma Patrem.

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* His Name was *John Baptiſt Cibo*.

ARTICLE LXXXV.

KIEL.

A Diſſertation was printed ſome time ſince upon this Queſtion: *Whether thoſe that are not Poets, may judge of Poetry? Utrum de Poetica rectè judicare poſſit, qui non eſt Poeta?* The Author will not allow any one to give a peremptory Judgment about the Merit of a Poem, unleſs he be an excellent Poet. He confutes in a very agreeable manner *Kortholt*, who aſcribes that Juriſdiction to the Grammarians, and Mr. *Dacier*, who ſubmits Poetry to the Judgment of Philoſophers. The Grammarians being taken up with the Niceties of the Language, and profeſſing a ſcrupulous Exactneſs, are no more able to perceive the Sublimity of Poetry, than a grave, dry, and melancholy Philoſopher can perceive its Gracefulneſs. Who then may judge of Poetry? None but Poets, ſays the Author. But will not their Judgment be corrupted by Jealouſy and Prejudices? Will they commend their Rivals? Will they admire in other Poets thoſe Ornaments, which they cannot beſtow upon their own Works? Such Judges cannot be admitted. Who then is to judge of a Poem? The Publick. 'Tis *Seneca*'s, *Malherbe*'s, and *Balzac*'s Opinion. The common Senſe of the impartial Multitude is the true Judge of all ingenious Works, and particularly of Poetry. Let the Philoſophers examine the Morality; let the Grammarians criticize the Language, with a due Regard to the Poetical Licenſe; let the Poets cenſure the Meaſure and the Rhymes: The Publick only can both *reliſh* and *commend* the Sublimity and Gracefulneſs of an excellent Poem.

BERLIN.

M. *Schott*, the King's Antiquary and Library-Keeper, has publiſhed a *French* Diſſertation of 36 Pages in 4*to*. wherein he explains a Silver Medal of *Auguſtus*, lodged in the Cabinet of M. *Foucault*, Intendant of *Caen*,

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and not to be found any where elſe. The Head of *Auguſtus* appears upon one Side of that Medal; and on the other, a *Cippus*, with this Inſcription upon it *CC Auguſti*, which has very much exerciſed the beſt Antiquaries. Some will have it to ſignify *Two hundred thouſand Men*, to whom Corn was diſtributed by the Emperor's Order. Others underſtand it of the *Denarius Ducenteſimus*, which *Auguſtus* required. Some read it *Communi Conſenſu*. Father *Hardouin* renders it *Circenſes Cæſaris Auguſti*. Others pretend that the *Cippus* denotes a *Milliary*, and read the Inſcription thus, *Caii Cæſaris Auguſti*. M. *Galland*, Keeper of M. *Foucault*'s Cabinet, approves this Explication, *Caii Cæſaris Auguſti*; and will have the *Cippus* to be the *firſt Milliary*, where all the High-ways in *Italy* began, placed in the *Forum*, when the Care of the High-ways was committed to *Auguſtus* under the Conſulſhip of M. *Apuleius* and *Silius Nerva* in the Year of *Rome* 734. M. *Schott* alledges two Reaſons againſt this Explication. Firſt, that the *Cippus* placed on the Medal is very different from an Obeliſk, which was the Figure of the *firſt Milliary*. Secondly, that when *Auguſtus* took that Surname, he was no longer called *Caius*; and that thoſe two Names are not to be found together in any ancient Monument.

The Author reads the Inſcription thus, *Ducenarii Auguſti*, and underſtands it of thoſe Judges, whom *Auguſtus* added to the former; which proved very advantageous to the Publick. They were ſo called, becauſe thoſe who aſpired to that Honour, were to have at leaſt an Income of two hundred *Seſtertia*. M. *Schott* confirms his Explication by a braſs Medal of *Caligula*, on which theſe Letters R C C are to be found, which the moſt learned Antiquaries render *Remiſſa Ducenteſima*. The following Inſcription is ſtill more favourable to his Opinion.

JOVI. O. M.
CETERISQ. DIIS
DEABUSQ. IMMORTAL.
TIB. CL. DEMETRIUS
DOM. NICOMED.
V. E. PROC. AUGG. NN.
ITEM CC. EPISCEPSEOS
CHORÆ INFERIORIS.

M. *Schott*

M. *Sebott* reads that Inſcription thus: *Jovi Optimo Maximo Ceteriſque Diis Deabuſque Immortalibus Tiberius Claudius Demetrius, Domo Nicomedienſis, Vir Egregius, Procurator Auguſtorum Noſtrorum, Item DUCENTARIUS Epiſcepſcos Choræ Inferioris.*

The Author deſigns to publiſh ſeveral Remarks upon *Suetonius.*

ROME.

M. *Seſtri* has put out a ſhort Method of Writing in Cyphers, in all ſorts of Languages.

Metodo breviſſimo & abſolutiſſimo per Scrivere occulto in tutte le Lingue, &c. *In Roma* 1711. 'Tis a ſmall Book of 20 Pages in *4to.*

The Author affirms, that he knows above thirteen thouſand Ways of writing in Cyphers. Two things ſays he, are neceſſary to perfect that Art. 1. The Method ought to be univerſal, and not confined to any particular Language. 2. It ought to be ſo contrived, that none can find out a Secret contained in a Letter, but the Perſon to whom it is written. Thoſe two Advantages are to be found in M. *Seſtri's* Method, which conſiſts in a Tranſpoſition of Letters. 'Tis obſervable that one and the ſame Letter may repreſent ſeveral other Letters in the ſame writing.

AMSTERDAM.

A *French* Tranſlation of a Dialogue of *Xenophon,* entitled, *HIERO, Or the Condition of a Tyrant,* by Mr. *Coſte,* has been lately publiſhed.

HIERON, ou Portrait de la Condition des Rois: Par Xenophon. En Grec & en François. De la Traduction de Pierre Coſte. Amſterdam, 1711. *in* 8*vo.*

Mr. *Coſte* ſays in his Preface, that he has ſpared neither time nor pains to expreſs clearly the Senſe of the Original. He gives us his thoughts concerning that Dialogue in the following Words. "This Dialogue (*ſays he*) "contains on the one Side a Parallel, which *Hiero* makes

"be-

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"between the Condition of Kings and that of private "Men; and on the other, ſome Advices which *Simonides* "gives to Kings. The Merit of that Poet, added to "his great Age, juſtifies his taking ſuch a Task upon "himſelf. As for what concerns the firſt Head, no "one could be better qualified to treat ſuch a Subject, "than a Prince, like *Hiero*, who having been a "private Man for a long time, knew by Experience "wherein the Condition of private Perſons differs from "that of Kings. One needs only read his Diſcourſe to be "convinced of it. What he ſays is ſo juſt and natural, "that a Reader, through an agreeable Deluſion, fancies "he hears *Hiero* himſelf; and that it is not a fictitious "Converſation, but a true Dialogue, in which that Prince "took delight to repreſent himſelf ſuch as he really was". The Importance of the Subject, and the Beauty of the Tranſlation, will render Mr. *Coſte's* Performance very acceptable to the Publick.

The Tranſlation is attended with two ſorts of Notes. Some are Critical; others are deſigned to explain ſome Cuſtoms, the Knowledge whereof is neceſſary to underſtand ſeveral Paſſages in this Dialogue.

ARTI-

ARTICLE LXXXVI.

REGIS glorioſiſs. memoriæ CHRISTIANI QUINTI Leges Danicæ, quas Auguſtiſs. Monarchæ & Hæreditarii Regis FRIDERICI IV. permiſſu clementiſſimo, quam poterat puriſſimè & curatiſſimè è Danico in Latinum convertebat PETRUS A. HOYELSINUS. Cum Gratia & Privilegio S. R. M. Hauniæ 1710. apud Hieronymum Chriſtianum Paulli. Literis Georg. Matth. Godechenii.

That is,

THE DANISH LAWS *of King* CHRISTIAN V. *tranſlated into* Latin *with the Permiſſion of* FREDERICK IV. *By* PETER A. HOYELSIN. Copenhagen 1710. *in* 4*to*. *pagg*. 548. *Sold by* P. Vaillant *in the* Strand.

SEVERAL Laws have been made at ſeveral times in *Denmark*; but they were never collected into one Body before the Year 1669. as it appears from the Preamble prefixed to this Book. *Chriſtian* V ſays in that Preamble, that his Royal Father being ſenſible that the

Collection

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Collection of thoſe Laws would be very advantageous to his Subjects, ordered it to be made with all poſſible Care; which was performed in the Year abovementioned. That Prince died the Year following. His Son *Chriſtian* V. appointed ſeveral Perſons to reviſe that Work: Some Additions and Alterations were made in it; and among other Changes, all thoſe things which appeared inconſiſtent with the King's abſolute Power, were left out. At laſt that Collection, thus mended and reviſed, was printed in the Year 1683; and all the Laws, Conſtitutions, *&c.* not mentioned in that Code, were declared void, and wholly abrogated.

A *Latin* Tranſlation of thoſe Laws was publiſhed laſt Year at *Copenhagen.* They conſiſt of ſix Books; divided into ſeveral Chapters; and each Chapter is divided into ſeveral Articles. I. The firſt Book concerns the Adminiſtration of Juſtice. II. The ſecond treats of Religion and Eccleſiaſtical Matters. III. All the Laws relating to Civil and Domeſtick Affairs, are contained in the third. IV. The fourth concerns the Navy. V. Property, and every thing belonging to it, make the Subject of the fifth Book. VI. The ſixth runs upon Crimes, and Puniſhments.

To give the Readers a more particular notion of this Work, I ſhall tranſcribe or abridge ſome of thoſe Laws, that are moſt Curious and Remarkable; a Collection of this nature being hardly ſuſceptible of any other Extract.

[illegible]

1. *Chriſtian* V. lays down his abſolute Power as the Foundation of all the Laws.

" The King (*ſays he*) by Virtue of the *Royal Law,* " (*vi Legis Regiæ,*) on which the true Foundation of the " Royal Power ſtands, is the Abſolute and Hereditary " Monarch and Lord of his Kingdoms of *Denmark* and " *Norway.* He may, according to his Pleaſure, (*ſuo* " *arbitratu,*) through the ſupreme Power and Authori- " ty peculiar to him, make Laws, explain and ſuppreſs " them, and diſpenſe with them, and thoſe of his Anceſtors, " as he thinks fit. - - - - - The King has alſo a ſupreme " Power over all the Clergy; and none but he can make

" any Conſtitutions about Religion, eſtabliſh Eccleſia-
" ſtical Ceremonies, and aſſemble Synods and Councils
" about Religious Matters, according to the Word of
" God, and the Confeſſion of *Augsburg*. - - - - He may,
" when he pleaſes, declare War, make Alliances, and
" lay Taxes and Tributes upon his Subjects. - - - - - - - -
" And therefore all his Subjects, whatever Rank or Con-
" dition they be of, ought to acknowledge and reve-
" rence him, as the Supreme Head, as being above all
" human Laws, (*omnibus Legibus humanis ſolutus*,) and
" having no other Superiour or Judge in things Eccle-
" ſiaſtical and Political but God alone, &c". I do not believe that any King did ever aſcribe to himſelf an abſolute Power in more expreſs Words than *Chriſtian* V.

2. " No Man ſhall be put to the Torture, unleſs he
" be already condemned to Death, except in Caſes of
" High Treaſon.

3. " No other Religion ſhall be allowed in theſe King-
" doms and Dominions, but that which agrees with the
" Holy Bible, the Apoſtles Creed, the *Nicene* Creed, and
" that of *Athanaſius*, the Confeſſion of *Augsburg* pre-
" ſented in the Year 1530. without any Alteration, and
" the little Catechiſm of *Luther*.

4. Students in Divinity are enjoined to preach Probation-Sermons in the Colleges before the Profeſſors; and in great Schools before the Rector and his Collegues, to qualify themſelves for the Holy Miniſtry.

5. " No one ſhall be made a Prieſt, under twenty
" five Years of Age.

6. If a Student in Divinity commits Fornication, he ſhall not be admitted into Holy Orders till two Years after the Fact, nor allowed then to exerciſe his Miniſtry in the Pariſh where he has been guilty of that Fault. If he commits Fornication a ſecond time, he ſhall be for ever deprived of the Liberty of Preaching.

7. The Clergy of *Denmark* conſiſt of *Biſhops*, (*Epiſcopi*,) and *Prieſts*, (*Sacerdotes*,) beſides the *Præpoſitus Tribûs Sacræ*, who is next to the Biſhop. The Prieſts are ordained by the Biſhops, as it appears from theſe Words, *pag.* 114. *Sin vero nulla Auditorum ſit conqueſtio, vocatum*

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atque ad ſe profectum Epiſcopus ſuo examini ſubjicito; ſique ipſum, quà eruditionem & mores, muneri Sacerdotali parem probaverit, conſtitutis Ceremoniis eum ſine mora inaugurato.

8. The Right of Patronage is ſtill preſerved in *Denmark*, as one may ſee from this Paſſage, and ſeveral others. *Si quis, qui Regi paret, & Jus habet Patronatus Eccleſiaſtici, ſex hebdomadas, poſtquàm Parœcia à Sacerdote vacare cœpit, alium verbi divini Miniſtrum in alterius locum ſurrogare prætermittat; ea vice jure vocandi privator.*

9. There are *Vicars* (*Vicarii*) in many Pariſhes under the Rector (*Sacerdos Primarius*).

10. Simony is ſtrictly forbidden. See Page 116. The Perſon, that is to be ordained (*inaugurandus*), is to ſwear before the Biſhop, that he has neither offered, nor given, or promiſed any thing to get a Living. I muſt obſerve, that it does not appear that any one can be admitted into Holy Orders, but by a Biſhop. I find every where that the Perſon, who is to be ordained, muſt go to the Biſhop.

11. No one ſhall be ordained a Prieſt, unleſs he have a Preſentation to a Living.

12. *Quilibet in Sacerdotium inauguratus, Regiæ Academiæ Hauniensi unciam argenti, ab Epiſcopo exigendam, atque ad Rectorem Academiæ quotannis tranſmittendam, pendito.*

13. The Churches of *Denmark* have a Liturgy, conſiſting of Prayers, Leſſons, and Hymns: They have alſo ſeveral Rites and Ceremonies, and a Ritual Book.

14. They keep the ſame Holidays, that are kept by the Church of *England*.

15. "* The Prieſts ſhall not be too ſubtil and dogmatical in their Sermons: They ſhall not make a vain "Shew of their Wit, but think only of edifying the "Chriſtian Church.

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* Neque iidem (*Sacerdotes*) in concionibus atque explicationibus ſubtilius atque ſpinoſius diſſerendi genus ſequuntor; ſed abſque inani ingenii & acuminis oſtentatione, in ſacro illo loco omnia ad utilitatem Eccleſiæ Chriſtianæ referuntor.

16.

16. “ * They ſhall not be allowed to ſpeak every thing that comes into their Heads, but only what is proper, and in very plain Words.

17. “ They ſhall not uſe any abuſive and reproachful Words, nor name any body in the Pulpit, *&c.* But above all things, let them take care not to indulge their Paſſions, Hatred and Revenge, in ſuch a Holy Place ”. *In primis autem cavento, ne quid affectibus ſuis, odio aut vindictæ privatæ in loco tam ſancto concionandi tribuant atque indulgeant.*

18. “ They ſhall not inveigh againſt thoſe of a contrary Religion; but, if the Flocks committed to their Care are in danger of being corrupted, they ſhall modeſtly inform them of it, and exhort them to ſtand upon their Guard.

19. “ † They ſhall not make too long Sermons, nor preach above an Hour, leſt the poor People (*Plebecula*) ſhould grow weary, and reap little Benefit from them; for they are apt to forget what is delivered to them with too much prolixity.

20. The Prieſts are not allowed to adminiſter Baptiſm, or the Lord's Supper, in private Houſes, without great Neceſſity. *Nulla neceſſitate premente.*

21. Children lawfully begotten and Baſtards are to be baptized at different Hours.

22. No one ſhall be admitted to the Communion, before he has confeſſed his Sins to the Miniſter, and received the Abſolution.

23. “ No Prieſt ſhall abſolve any Perſon, by laying his Hands on his Head, unleſs he appears truly Penitent. Whoever comes to a Prieſt, to receive the Abſolution, ſhall only make a general Confeſſion of their Sins. But, if any one feels ſome Remorſes in his Conſcience on account of his Sins, he muſt not be aſhamed to confeſs them to the Prieſt; however he is

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* Neque quicquid promiſcuè pro lubitu funditanto, ſed, quæ ad rem faciunt, dilucidis & perſpicuis verbis in medium proferunto.

† Verboſiores & prolixiores, quam ſat eſt, conciones nulli habento, neque ultra horæ ſpatium eaſdem, in tædium, adeoque exiliorem fructum plebeculæ, ceu, quæ, una eademque vice prolixius dicta, oblivioni facilè tradit, extendunto.

" not bound to make a particular Enumeration of his " Sins.

24. All Prieſts are forbidden upon the Penalty of being deprived of their Office, to diſcover any thing that they have been entruſted with by their Penitents, except it be a Treachery, or ſome Miſchief, which may be prevented by that means. However, the Name of the Penitent ſhall be concealed as much as it is conſiſtent with Equity.

25. " All Prieſts ſhall earneſtly forbid thoſe, who have " been betrothed at Church, to lie together before the " Ceremony of their Marriage be ſolemnly performed.

26. Midwives are allowed to baptize Children newly Born, when they are in danger of Death, if there is no Miniſter, or any other Man to do it.

27. Women are churched in *Denmark* as they are in *England.*

28. Publick Sinners are excommunicated, if they grow obſtinate and incorrigible. However, while they lie under the Sentence of Excommunication, they are allowed to come to Church, in order to hear the Word of God; but they have a particular Place aſſigned them for that Purpoſe. If within the Space of a Year and a Day they refuſe to be reconciled to the Church, they are baniſhed from the Country.

29. If an excommunicated Perſon repents of his Sin, and receives the Abſolution in a full Congregation, it ſhall be no Blot upon him; and whoever reproaches him with it, ſhall be fined.

30. An excommunicated Perſon, who dies before he be reconciled to the Church, ſhall not be buried in a Church, nor in a Church-yard.

31. No Prieſt ſhall throw any Earth upon the dead Body of an excommunicated Perſon, who has not been reconciled to the Church, nor upon that of a Man, who has killed himſelf, *&c.*

32. No Prieſt is allowed to travel a great way in the Dioceſe where he lives, without giving Notice of it to the Perſon, called by the Tranſlator of theſe Laws, *Sacra Tribui Præpoſitus,* or to go out of the Dioceſe without Licenſe from his Biſhop.

33. If any Prieſt adminiſters the Communion careleſly, and, through inadvertency, gives the Wine before the Bread, he ſhall be immediately ſuſpended from Preaching, and not allowed to aſcend the Pulpit, till he has received the Abſolution, *&c.*

34. "If a Prieſt marries a Woman, who lay with "another Man; or if it appears that he lay with her, be"fore his Marriage, let him be deprived of his Office.

35. If a Prieſt, who is able to buy good Books, does not do it, he ſhall be puniſhed for it by his Biſhop.

36. The Clergy of *Denmark* have Church-Lands, and a third part of the Tithes: The ſecond Part is for the King, and the other for the Church. Beſides they receive Preſents every Year upon three ſolemn Holidays, and are paid for Marriages, Chriſtenings, and the Churching of Women. I add, that the Country People, who have no Land of their own, are obliged to work for them in Harveſt-time.

37. "A Vicar (or *Curate*) ſhall not be allowed to "bring his Wife into the Houſe of the Rector, (*Pri*"*marius Sacerdos*,) leſt it ſhould occaſion great Quar"rels and Diſſention.

38. 'Tis obſervable that when the Miniſter of a Pariſh deſigns to write a Letter to his Biſhop, he ſends it to the Miniſter of the next Pariſh, who takes care to ſend it to another Miniſter, and ſo on, till the Letter comes to the Biſhop, whoſe Anſwer is returned the ſame way.

39. Every Biſhop is to be conſecrated with the uſual Ceremonies by the Biſhop of *Seeland* before the Altar of St. *Mary's* Church at *Copenhagen*, in the Preſence of a *Præpoſitus* and five or ſix Prieſts. And the Biſhop of *Seeland* is to be conſecrated by the neareſt Biſhop.

40. A Biſhop is obliged to viſit all the Churches of his Dioceſe in three Years time.

41. When a School-maſter perceives that a Boy of twelve Years of Age, does not ſeem to have a Genius for Learning, he ſhall quickly give Notice of it to his Parents or Guardians, that he may learn a Trade, or betake himſelf to ſome other Employment.

42. None but great Boys ſhall be ſtruck with a Palmer in the Schools.

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43. No Books written in the *German* Language, or containing any Doctrine contrary to the Confeſſion of *Augsburg*, and ſuch as may raiſe any Doubts in Matters of Religion, ſhall be imported into the Kingdom.

44. I ſhall inſert the following Article, as it is expreſſed in the *Latin* Tranſlation.

"Nemo Faſtos prognoſticos hoc in Regno conficito,
" vel imprimito. Omnia quoque Aſtrologorum prædicta
" de bello, annonæ difficultate, peſtilentia, aliiſve id ge-
" nus caſibus ab eiſdem exulanto, *&c.*

The Government and Diſcipline of the Church of *Denmark* are ſo little known, that I thought all the Readers would be well pleaſed to find here a large Account of the Laws relating to that Church. I proceed to give an Extract of ſome other Laws.

45. " If a Guardian does not marry a Maid, that is
" above eighteen Years of Age, though he may do it
" to her Advantage; her Friends and Relations ſhall give
" notice of it to the Magiſtrate, who ought to pro-
" mote her Intereſt". *Qui ſaluti & utilitati Virginis proſpicere debet.*

46. If a married Man commits Adultery with another
", Woman, he ſhall not marry her, after his Wife's
" death.

47. If a Husband does maliciouſly run away from his Wife, ſhe is allowed to marry another, when ſhe has ſtaid for him at leaſt three Years.

48. " A Woman may be divorced from her Husband
" on Account of Impotency, if he was Impotent before
" his Marriage. However he ſhall have three Years al-
" lowed him to try whether he can be cured of his Im-
" potency with the help of Remedies. But if the Impo-
", tency comes upon him after his Wedding, the married
" Couple ſhall patiently bear it as a Divine Puniſhment, *Ceu crucem divinitus impoſitam, quæque Conjugibus immiti poteſt.*

49. No *Jew* is allowed to go into *Denmark*, without the King's leave; and if any *Jew* ſhould be found in that Country, he would be fined a thouſand *Imperiales.*

50. Whoever diſcovers a *Jew*, and gives notice of it to the Governor, is to have a Reward of fifty *Imperiales.*

51. It will not be improper to ſet down the following Law in the Tranſlator's own Words.

Tartari, qui circulantes & vagi, fraudibus, mendaciis, furtis ac magicis artibus homines circumveniunt & emungunt, à Magiſtratu loci, ubicunque inveniri queunt, comprehendendi ſunto, omnibuſque bonis ſuis privandi. Dux autem gregis ejuſmodi, capitali pœna afficitor, & reliqui comites ejus, intra definitum tempus, quà proxime licet, fugæ ſe mandanto, regnoque hoc exulanto, ſique ab eo tempore in hoc Regno indagari aut deprehendi queant, ad exemplum ducis ſui ultimo ſupplicio puniuntor, *&c.*

52. Si extra Apiarium aliena animalia, ad necem uſque aculeis Apum confoſſa fuerint; Poſſeſſor Apum nulla pœna afficitor.

53. Sin vero eadem intra Apiarium ad internecionem compungantur; Apum poſſeſſor, ceu qui Apiarium ſuum minus legitime circumſepivit, damnum reſarcito.

54. "Whoever forſakes the Orthodox Religion, and embraces that of the *Roman* Pontiff, ſhall be debarred from all Inheritances, and his neareſt Relations ſhall enjoy them. As for the Eſtate, which he inherited before he forſook the true Faith, he ſhall not be deprived of it; but he ſhall not be allowed to live in the King's Dominions.

55. "Whoever has ſtudied in the Schools or Academies of the Jeſuits, ſhall have no Eccleſiaſtical Preferment.

56. "Monks, Jeſuits, or other *Romiſh* Prieſts, ſhall not dwell in the King's Dominions upon pain of Death. Whoever harbours them, or permits them to perform any Exerciſe of their Religion, ſhall ſuffer the Puniſhment inflicted upon thoſe, who conceal Men condemned to Baniſhment.

57. In the next Article, all other private Aſſemblies, wherein any Exerciſe of Religion is performed, contrary to that of the Country, are forbidden upon the ſame Penalty.

58. "If any one reviles the Deity, and his moſt Holy Name, or his Word and Sacraments, his Tongue ſhall be plucked out, he ſhall be beheaded, and his Head and his Tongue ſhall be ſet up upon a Pole.

59. “ If his Hand is concerned in that Crime, it ſhall
“ be cut off, whilſt he is alive, and ſet upon his Head
“ on a Pole.

60. “ Thoſe, who are addicted to Magick, who having
“ renounced God, their Baptiſm, and their Religion,
“ give up themſelves to the Devil, ſhall be burnt
“ alive.

61. Si quis ſuſurris magicis, exorciſmis (Dæmonum), menſionibus (ægrotantium,) devotionibus (furum), electionibus certarum dierum, abuſionibus characterum, aliiſque id genus ſuſpectis artibus addiſcendis operam dare, traditiſque uti deprehendatur: Omnibus quæ ipſius ſunt, bonis multatus, Regno ac Regionibus Regis exulato.

62. “ If an Adulterer be killed in the very Bed, where-
“ in he commits Adultery (*in ipſo adulterii lecto*), let
“ the Husband ſhew to the Magiſtrates the bloody Blan-
“ kets and Quilts; and then the Adulterer ſhall be buried
“ out of the Church-yard.

63. The Chapter entitled, *De Libidine*, is very curious, and contains many ſevere Laws.

64. Here follows an Explication of the Oath, that is taken in *Denmark*.

“ WHoever takes an Oath, ſhall lift up three Fin-
“ gers, *viz.* The Thumb, and the two next
“ Fingers. The *Thumb* denotes *God the Father*; the
“ *next Finger* denotes *God the Son*; and the *third, God the*
“ *Holy Ghoſt* *. The two other Fingers ſhall be bent.
“ The laſt but one, *viz.* the *Ring-Finger*, repreſents *the*
“ *Soul*, that noble Being encloſed in a human Body. The
“ *little Finger* repreſents the Body, which is the Seat of
“ the Soul, and very much inferior to it. The *whole*
“ *Hand* ſhews that there is but *one* Eternal and moſt
“ powerful *God*, Maker of all Things, and conſequent-

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* The Symbolical Explication of thoſe *three Fingers* puts me in Mind of what I have read in a Modern Author, *viz*. That Pope *Innocent* III. (Book II. Chap. 45. of the *Myſteries of the Maſs*,) applies to the Trinity theſe Words of the Prophet *Iſaiah*, Chap. XL. *Quis appendit* tribus digitis *molem terræ*? And that *Durandus* quotes the ſame Words to prove the Trinity in his *Rationale Divinorum Officiorum*, Lib. V. cap. 2.

“ly the Creator of Mankind. Now whoever is ſo impious as to perjure himſelf, is no leſs guilty, than if he ſhould pronounce this Imprecation upon himſelf: *If I forſwear my ſelf, let God the Father, God the Son, and God the Holy Ghoſt, inflict upon me the Puniſhment I deſerve,* &c.”. The Readers might juſtly complain of me, if I did not ſet down the Original Words. I have therefore inſerted them in the Margin *.

This Collection contains many excellent Laws, and is one of the moſt curious and valuable Books, that have been printed ſince I began to publiſh theſe *Memoirs*.

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* Quilibet, Jusjurandum daturus, tres digitos, Pollicem, Indicem, & Medium erigito. Horum primus, Pollex, *Deum Patrem*; alter, Index, *Deum Filium*; tertius, ceu Medius, *Deum Spiritum Sanctum* denotat. Reliquos autem duos digitos manum verſus incurvato. Horum penultimus ſeu Annularis, *Animam Nobiliſſimam*, Depoſitum illud Divinum, corpore humano clauſum ac reconditum; ultimus denique & Minimus, *Corpus*, ſedem illam animæ, ut anguſtam & fragilem, ita incolæ Diviniori minine æqualem repræſentat. Tota manus indicio eſt, *unum* eſſe *Deum* æternum atque infinitæ potentiæ, Summum univerſitatis rerum, quæ in cælis ac terris fiunt, adeoque & generis humani Fabricatorem & Conſervatorem. Jam, quiſquis mortalium eò impietatis procedit, ut perfidum dicendo ſacramentum, vel jusjurandum, quod dedit, non ſervando, ſui ipſe amet eſſe proditor, ſuæve ſalutis deſertor infenſus; perinde peccat, ac ſi dira hac ſui ipſius imprecatione uteretur: Si pejeravero, *Deus Pater, Deus Filius,* ac *Deus Spiritus Sanctus* faciat ut juſta dementis animi pendam ſupplicia! *&c. The remaining Part of this* Expoſition *is worth Reading.*

ARTICLE LXXXVII.

LONDON.

THE Reverend Dr. *Whitby* has publiſhed a Treatiſe concerning Original Sin.

Tractatus de Imputatione Divina Peccati Adami Poſteris ejus univerſis in Reatum. Authore Dan. Whitby, S. T. P. Eccleſiæ Sariſburienſis *Præcentore. Londini, Impenſis J. Wyat, ad Inſigne Roſæ in Coemeterio Divi Pauli.* 1711. *In Octavo. pagg.* 215.

It appears from the Author's Preface, that he was ſenſible this Book would not be acceptable to every Reader. "Some (*ſays he*) will riſe up againſt me, as againſt a "Heretick; others will call me a Schiſmatick; many will "look upon me as a Serpent lurking in the Boſom of the "Church, and ſpreading its Venom on all Sides", *&c.* Dr. *Whitby* proteſts that the Love of Truth is the only Motive that prompted him to write upon this Subject; and adds, that he prayed God with great Fervor to enlighten his Mind, and to direct all his Thoughts in ſuch a manner, that he ſhould advance nothing but what is agreeable to Truth.

The Author having ſhewed the Sincerity of his Intention, endeavours to pacify his Adverſaries, with the Words of St. *Auguſtin*, a Man of admirable Parts, and of a moſt lively Imagination. *Illi in vos ſæviant,* (ſays that Father, ſpeaking to the *Manichees,*) *qui neſciant cum quo labore verum inveniatur, & quam difficile caveantur errores. Illi in vos ſæviant, qui neſciant quanta cum difficultate ſanetur oculus interioris hominis. Illi in vos ſæviant, qui neſciant quantis ſuſpiriis & gemitibus fiat, ut ex quantulacumque parte poſſit cognoſci Deus. Poſtremo, illi in vos ſæviant, qui nullo tali errore decepti ſunt quali vos deceptos vident.*

This Treatiſe is divided into X. Chapters. I. The Author ſhews in what Senſe it may be ſaid that Men are born in Sin; and anſwers ſome Objections. II. He propoſes the Doctrine of thoſe Divines, who teach that the actual Diſobedience of *Adam* is imputed to his Poſterity; and confutes it at large. III. He anſwers ſome other Arguments relating to that Head. IV. Dr. *Whitby* undertakes to confute the Opinion of thoſe, who maintain that Original Sin is an inherent Corruption derived from *Adam* by Propagation. V. He anſwers ſeveral Arguments taken from the Holy Scripture to ſupport that Doctrine. VI. In this Chapter, the Author poſitively affirms, that the Ancient Fathers did not believe Original Sin. 1. He alledges the Teſtimonies of thoſe Fathers, who declare that Men are not born Sinners, and liable to eternal Puniſhments for the Sin of *Adam*. 2. He quotes thoſe Fathers, who ſay that Children are not guilty of *Adam*'s Sin, and have not contracted any Corruption by it, for which they deſerve to be puniſhed. 3. he mentions ſome other Fathers, who acknowledge a Sort of Original Sin; but their Opinion (ſays he) is not contrary to his. VII. The Deſign of this Chapter is to ſhew, that the ancient Fathers overthrow St. *Auguſtin*'s Opinion concerning Original Sin, not only by explaining ſeveral Paſſages of the Scripture in a different Senſe, but alſo in their Diſputes with the Hereticks. St. *Auſtin* himſelf, ſays the Author, gave over the Principles he had laid down againſt the *Pelagians*, and rejected them in his *Retractationes*. VIII. In the next Chapter, Dr. *Whitby* quotes ſome Learned Men, well ſkilled in the Fathers, who acknowledge that the Fathers before St. *Auſtin*'s Time, had not a right Notion of Original Sin, and were inclined to *Pelagianiſm*. Afterwards he examines the Paſſages alledged by *Voſſius*, to prove that the ancient Church believed the Imputation of *Adam*'s Sin; and undertakes to ſhew the contrary. IX. As for the Councils quoted by that Learned Man, the Author obſerves, in the firſt place, that moſt of their Canons are loſt; and therefore 'tis impoſſible to know certainly their Opinion. Secondly, That many Paſſages of thoſe Councils alledged by *Voſſius*, do not prove that they believed Original Sin. Thirdly, That the Fathers of thoſe

Councils departed from the Rule of the Chriſtian Faith, and laid down the Foundations of Antichriſtian Tyranny. The Chriſtians of thoſe Times, ſays Dr. *Whitby*, eſpecially in the *Weſt*, grew fond of the Writings of the Fathers, the Deciſions of Councils, and the Judgment of the Popes: They preferr'd other Teachers and Maſters to Chriſt himſelf: They called other Men Fathers, ſlighting their heavenly Father: In a word, they brought in another Rule of Faith, to the Prejudice of the Chriſtian Church. To give one Inſtance of it, *Oroſius* having alledged the Authority of St. *Auſtin* againſt *Pelagius* in the Council of *Jeruſalem*, *Pelagius* anſwered, * Et quis eſt mihi Auguſtinus? *What have I to do with* Auguſtin? Whereupon all the Fathers of the Council cried out, That a Man who blaſphemed againſt a Biſhop, by whoſe Mouth God was pleaſed to preſerve Unity all over *Africa*, ſhould be expelled, not only from that Aſſembly, but alſo from all Chriſtian Churches: *Blaſphemantem in Epiſcopum, ex cujus ore Dominus univerſæ Africæ unitatis indulſerit ſanitatem, non ſolum à conventu illo, verum ab omni Eccleſia pellendum eſſe.* They uſed him in that manner, ſays our Author, becauſe out of Reſpect for the Precepts of Chriſt, he refuſed to call St. *Auſtin* his Father and Maſter in a Point of Religion, and to look upon him as a Chriſtian *Rabbi*. *Scilicet quia non Chriſti monitis ita adverſa fronte pugnaret, ut Auguſtinum in fidei negotio Magiſtrum & Patrem appellaret, & tanquam Chriſtianorum* Rabbi *admitteret.* Nay, (*Dr.* Whitby *goes on*) *John* having quoted the Holy Scripture to vindicate the Doctrine of *Pelagius*, *Oroſius* anſwered him: *We are the Children of the Catholick Church: Don't require from us, Father, that we ſhould be ſo bold as to teach our Teachers, and judge our Judges.* Nos filii Eccleſiæ Catholicæ ſumus; non exigas à nobis, Pater, ut Doctores ſuper Doctores eſſe audeamus, aut Judices ſuper Judices. Hence it was that the Council reſolved to write a Letter to Pope *Innocent*, and to acquieſce in his Judgment. X. Laſtly, the Author maintains that the Doctrine of Original Sin was unknown to the *Jews*. He quotes *Philo*, the Apocryphal Books, the New Teſtament, and ſome ancient *Jewiſh* Writers, to prove his Aſſertion. He adds that this Doctrine is contrary to ſeveral Principles of natural Reaſon, which are generally admitted by Philoſophers and Civilians, *&c.*

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* Garner. Not. in Marium Mercat. Diſſ. 2. de Synod. p. 168.

Dr. *Whitby* treats his Subject with great Learning, and very methodically. Thoſe, who deſire to know what may be ſaid for or againſt Original Sin, will be fully ſatiſfied by the reading of his Book.

AN excellent Sermon has been newly publiſhed with this Title:

The Diſſolution of this World by Fire. A Sermon Preached before the Right Honourable Sir *Gilbert Heathcote,* Knight, Lord Mayor, the Aldermen, and Citizens of *London,* at the Cathedral Church of St. *Paul,* on *Monday, September* 3, 1711. The Day of Humiliation for the dreadful Fire, in the Year 1666. By *BENJAMIN IBBOT,* M. A. Rector of the united Pariſhes of St. *Vedaſt,* alias *Foſter*'s, and St. *Michael Quern*; and Chaplain to his Grace the Lord Archbiſhop of *Canterbury.* Printed for *John Wyat,* at the *Roſe* in St. *Paul*'s Church-Yard, 1711.

The End of the Third Volume.

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